

CAN IT BE POSSIBLE?

A reporter for one of the greatest Metropolitan Papers in America, recently interviewed a leading representative of one of our largest denominations of professed christians. The Great "Divine" was asked his opinion as to the social and moral conditions of the people of our country. His reply was, "They are bad." He said it was discouraging to realize that notwithstanding the fact that countless millions of dollars had been, and were being spent with the view of educating the people up to a higher standard of social and moral living, the tendency has been and is, downward. Can it be possible?

No one is familiar with existing conditions will deny the correctness of his statement. Every sensible child of God, knows that he told the Truth, and every one will tell you that he wonders how much longer our present civilization will stand the strain that has been placed upon it. I want to affirm, and under-score, and in every possible way, emphasize the assertion that education is not to blame for the deplorable conditions that prevail. The faculties of our colleges and the teachers of our schools ARE NOT TO BLAME for the wild and reckless disregard for law and authority of every kind, that has swept over the entire nation. The sowing of the elements of destruction has been done in the home before the teachers in the schools have even seen the children. Parental discipline has well nigh fled the earth. Of course there are many worthy exceptions, but lack of it seems to be the rule. On the part of countless millions of children in America, their is no thought of filial obedience, such as people of my age, knew in their childhood days.

Children should be taught by example, as well as precept. I believe it was Josh Billings who said, "The best way to bring a child up in the way it should go, is to go that way a half dozen times yourself." Everybody knows that not only children but the home itself is, in countless thousands of cases, neglected by mothers, many of whom are members of churches. It used to be, "Mother, Home and Heaven." Now it seems to be, "Children, Home, and hell. It is certain that many of our educated women who are not wives, do not intend to be mothers, and in many instances where they are mothers, some of them are "clubbing" their children into ruin here, and into perdition here-after. EDUCATION IS NOT TO BLAME FOR THEIR RUIN.

If this is true about mothers, how is it with fathers? In the Baptist Record of a few weeks ago, I saw in "The East Mississippi department," from Brother R. L. Breland, an account of an experience which he had while waiting for a train at a station. He heard some men of mature years, criticise, severely, the present state of things, and in a few minutes they were using language that was vulgar and obscene. Boys think their fathers are the greatest men in the world. They will imitate them in what is wrong, rather than imitate a teacher in what is right. The name if this class of men, "Is Legion." The effect of such examples is evil, only evil, and that continually. Our schools are no more to blame for it than is "the man in the moon."

First and before all, in this world, that should influence mankind, from the cradle to the grave, in the effort to climb to high and glorious things, socially, morally and spiritually is the church of the LIVING GOD. Is the church as a whole, doing this? Are our local churches obeying God in any consistent gospel effort, to do our Master's will? If any brother or sister who may read this, belongs to a church that is doing so, please write me, and give me the name of that church. Brother, Sister, please do this. If your church and your pastor are too cowardly to obey the Lord Jesus, just acknowledge it, and don't lay it on education.

Discipline was not intended to destroy, nor to drive people out of the church. It was intended to restore, to bring back the wanderer from the

fold of God. Jesus said, son of Jonas, lovest thou me? Simon said, "Lord thou knowest I love thee." Jesus did not say, neglect my sheep. He did not say, beat my sheep. He did not say, take him down and shear him, and then "wallop" him around because he did not have any more wool to spare. He said "Feed My Sheep." You can't feed him if he is "away on the mountain, brown and bare." Go after him, bring him back and feed him, and you will be surprised at the quantity of wool you'll get at shearing time. My father used to have a large bunch of sheep. We fed them, salted them and watched after them. If one strayed away from the fold, we never let up until we got him back. In many instances he would want to go in the opposite direction, and would nearly always act the fool in some way, but we would bring him back. When we got him safe within the fold he seemed to be happy, and so were we.

We had lots of wool at our house. Some of our neighbors who did but little or no feeding, and gave themselves no concern about the wanderers, got but little. Many a poor wanderer from the fold of God, who is now trying to graze in bleak and desolate fields of worldliness, feels sad at times. He needs help. He needs sympathy, but he is not getting either. The dominant sentiment of his soul is, "Lord, I have gone astray like a lost sheep, yet seek thy servant Lord, for I do not forget thy commandments." Feed My Sheep, and our mission Boards will soon be out of debt.

It is impossible to deal with conditions as I know them to be, and as they should be dealt with in a newspaper. I have a book of seventeen chapters, on "the perils of our country." In these seventeen chapters I have shown where and what the perils are. It is printed in plain type and on good paper. Send sixty cents to the undersigned and its safe delivery, post paid, at your office, is guaranteed. Send to,

L. E. HALL.

SOME INTERESTING FIGURES
By Frank E. Burkhalter

Of the total of 198,342 baptisms for the district associational year of 1925-26, reported for the Southern Baptist Convention as a whole, 10,925 were had in the Baptist churches of Mississippi, according to the preliminary annual report of Dr. E. P. Alldredge, statistical secretary of the Baptist Sunday School Board. These figures were gleaned from the reports of the individual churches to their district associations.

According to this same report, other items in the statistical record for Mississippi indicate that state has 82 district associations, 1,644 churches, 959 ordained ministers, 224,779 church members, 1,341 Sunday Schools with an enrollment of 133,684 pupils, 1,376 B. Y. P. U.'s with 34,377 members, 825 W. M. U. organizations which during the past year made contributions in the sum of \$209,661.54; along with 1,411 church houses, 191 pastors' homes, a total valuation of local church property of \$8,008,578, and made contributions to local purposes in the sum of \$1,824,911.75, gifts to missions and benevolences in the sum of \$425,797.42, and total contributions to all objects to the amount of \$2,250,709.17.

For the South as a whole the statistical table shows 994 district associations, 25,997 churches with 3,707,523 members; 18,564 ordained ministers; 21,698 Sunday Schools with 2,718,038 pupils enrolled; 19,775 B. Y. P. U.'s with 498,272 members; 20,934 W. M. U. organizations with \$4,148,621.78 contributed during the year; 21,654 church houses and 3,254 pastors' homes with a combined valuation of \$184,639,887.81; contributions to local purposes \$31,894,071.23; gifts to missions and benevolences \$8,220,163.91; and contributions to all purposes \$40,114,235.14.

In this summary for the South as a whole Dr. Alldredge has dropped 598 non-reporting churches listed in his previous report. These churches in their last reports showed 24,488 members and 191

Sunday Schools with 8,108 pupils. Taking these eliminations into consideration, Southern Baptists had a net gain in membership of 82,641 the past year. The gains in other directions show 129 Sunday Schools and 34,138 pupils; 917 B. Y. P. U.'s, although there is an apparent loss of 33,143 members in the Unions; 1,327 additional W. M. U. organizations and an advance of \$370,142.31 in their contributions; an advance of \$18,730,609.16 in the value of local church property; and an increase of \$1,122,496.95 in contributions to local purposes and \$1,087,225.78 in the contributions to all purposes.

Over against these gains were a decrease of 25,749 in the number of baptisms for the year, and a decline of \$35,271.17 in the contributions to missions and benevolences.

The baptismal record by states shows: Alabama 14,561; Arkansas 7,157; District of Columbia 465; Florida 6,668; Georgia 16,959; Southern Illinois 3,119; Kentucky 14,258; Louisiana 8,115; Maryland 820; Mississippi 10,925; Missouri 9,920; New Mexico 1,023; North Carolina 19,367; Oklahoma 10,797; South Carolina 12,032; Tennessee 13,463; Texas 29,689; and Virginia 11,053.

FOREIGNERS IN TAMPA

In my efforts to secure accurate statistics of the number and nationalities of the people in Tampa, I have consulted the Y. M. C. A., the census bureau, bureau of immigration and the Board of Trade; also I have called up the offices of the different foreign consular agents. My findings have been the following: White, 105,900; negroes, 35,300; foreigners, 35,300. Of these last 15,000 are Italians and 18,000 Spanish speaking peoples.

I visited today one of the public schools of the city whose enrollment is 666, and they have 20 different nationalities represented in the school. The lady principal showed me a group picture containing a representative from each foreign country, and when she ran over the names of these different countries it reminded me of a roll-call of the league of nations. Tampa is indeed a cosmopolitan city. What are we going to do with all these foreigners, and what are they going to do with us?

Ybor City, about two miles square, joins Tampa on the east and is inhabited mainly by foreigners. The Methodists, Baptists and Presbyterians have recently joined hands with the Y. M. C. A. in taking educational and religious census of a territory one and a half miles square. In this territory we found 3,095 Latin families and 607 other than Latin, giving a total of 3,702 foreign families. 1,046 families own their own homes, 2,656 do not and many of them have been here 20 years. They segregate, and many of the adults never learn English.

1,814 individuals declare for the Gospel, 4,708 are Catholics and 3,513 with no religion at all. 688 attend evangelical Sunday Schools. We found many who had never seen a Bible, and many did not know what a Bible is. There is every reason why we should press the Gospel among the foreigners in our country. Our Home Board in its great activity here needs our sympathy, cooperation, prayers and money.

—J. G. Chastain.

Ybor Station, Tampa, Fla.

W. W. Grafton has accepted the call to Eudora in DeSoto County for half time and is already on the field. The brethren of this, Coldwater Association, are planning for a county-wide revival in September, with Evangelist Kyzar and Canzoneri leading. Brother C. P. Dockery says they are planning to begin work in the northwestern part of the county which has been neglected. The pastors have a conference among themselves which is helpful, and the work is very promising.

Thursday, March 31, 1927

THE BAPTIST RECORD

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WHY NOT EVOLUTION?

By President E. Y. Mullins, Louisville, Ky.

One of our editors has requested a statement of the reasons against the hypothesis of evolution. As I see it the reasons are clear and can be very simply stated.

The first is based on statements of evolutionists themselves. Professor Kellogg, a thorough-going evolutionist, admits in his *Darwinism Today* that all the theories of the origin of species have failed. That all the lines of evidence, ontogeny (the development of the individual organism), comparative anatomy, (the comparison of skeleton forms), and paleontology (the fossil remains in the rocks), and all the rest have failed. He winds up by saying that biologists must get busy and find the proof, for he is sure the theory is true. Now we cannot question Professor Kellogg's right to search for the facts of nature to his hearts content, provided he does not base false claims upon alleged facts which do not exist, and provided that he does not treat a hypothesis as if it were a demonstrated truth.

If there is no proof, then, we may ask, on what does the theory rest? The answer is that it rests on a series of assumptions of the most amazing kind, as follows:

First, it assumes that only matter exists.

Second, Something, it knows not what, gave matter an original and initial push which has led to all that has followed.

Third, matter has evolved in an ascending progressive series without purpose or design, without a guiding intelligence of any kind.

Fourth, matter has produced mind and human personality which, while seeming to be higher, is really lower in the scale of being than matter.

Fifth, that the non-living evolved into the living, the unconscious into the conscious, the animal into man, by means of endless time and infinitesimal changes.

Sixth, that mortality and religion are fictions of the imagination, that immortality is a delusion.

Seventh, that there is no God and no purpose in the universe.

Eighth, that all that we see of order and system and beauty and apparent design has come as the result of chance.

Now you might as well assume that an explosion in a printing office was followed by a fortuitous rearrangement of the type so as to produce Shakespeare's plays, as to suppose the stupendous facts of nature came by chance.

A further reason is that the fact of the supernatural, as recorded in Scripture, in creation, in the Virgin Birth of Christ, in his miracles, in Christ's resurrection from the dead and in other ways can never be set aside by any fact of nature.

The evolution hypothesis, when fully stated, answers itself. The redeemed life of the Christian is a self-verifying life in which Christ comes in power. The inspired Revelation of the Bible is itself an impregnable fact. The foundation of God stands secure and will forever stand, and the Gospel will stand as the power of God until salvation to every one that believeth.

The corner stone of the new \$18,000 church at New Sight, Lincoln County, was laid March 20th. Dr. C. C. Carroll of Baptist Bible Institute is pastor. Others taking part in the services were Drs. B. H. DeMent, J. A. Taylor, W. B. Holcomb and E. S. Flynt.

"Huntsberry Evangelistic party" will open a revival campaign in Pickens, Miss., with Rev. B. F. Collins, and his people—First Baptist Church, April 17th to May 1st. Provision will be made to take care of fifteen hundred people from that little city and other nearby cities. Come and help us.

A WORD OF ENCOURAGEMENT BASED UPON REPORTS

By Arthur J. Barton, D.D.

Our General Secretaries, State Secretaries, College Presidents, and heads of other institutions, as well as our pastors and local church leaders and the rank and file of thoughtful brethren and sisters, have been in deep distress for months, even years, about the great falling off in our contributions to the Lord's work and the distressing condition of our institutions and enterprises. One of our great difficulties has been that we have almost gotten ourselves into "a state of mind" about these matters. We have allowed ourselves to become depressed, if not actually discouraged. It is time that we were beginning to see the hopeful and reassuring in our situation if such there be. We must recognize the seriousness of our situation, face frankly and meet squarely our obligations. But we need to sound the note of hope and cheer.

Our Baptist people are abundantly able. We have untold wealth, if we will only put ourselves in an attitude of mind and heart to receive the fulness of the Lord's blessing and endowment of His Spirit; if we can only become spiritually able and spiritually willing to do anything near to our financial ability, abundant means will be supplied not only to meet outstanding obligations but greatly enlarge all of our activities.

In the report of cash receipts recently published by the Home and Foreign Boards; I find what seems to me the occasion for distinct encouragement. Up to February 1, the Home Board's total shows a gain of a little over \$13,000, the total being \$270,656.41. This is only a very small gain for so great a work and so great a constituency, but it is a gain. I have found, both by observation and experience, that as long as there is an actual gain in any enterprise, there is good reason for encouragement.

The Foreign Board, up to the same date, had received \$927,841.20. Up to a like period last year, the Board had received \$1,403,370.52. But it must be remembered that the figures for last year included the bulk, if not all, of the great Christmas Love Offering of \$811,344.11. I do not have before me the itemized table of receipts published by the Foreign Board up to January 31, 1926, but it is safe to presume that a large amount of this special offering was included in the total of \$1,403,370.52. It appears probable, therefore, that the total receipts of the Board up to January 31 of this year, \$927,841.20, nearly all of which come to the Board through the regular and steady inflow of funds from the Budget, is substantially larger than were the receipts from a like source last year.

The thing to be emphasized in the case of the receipts of each Board, and all of our institutions for that matter, at the present time, is that they are the result of the regular, steady, systematic giving to which our people more and more are coming through the operation of the Cooperative Program. We have been much in the shadows; if there is a ray of light anywhere, let us find it. We have sounded the note of distress; let us sound the note of victory and march to conquest.

Only a few brief weeks remain of the present year. None of us can even imagine what Southern Baptists can do in these few brief weeks if, in a spirit of great harmony and fellowship, we strive together for the promotion of the Gospel to the ends of the earth and for the glory and crowning of our Lord.

Superintendent Louis J. Bristow, of the Southern Baptist Hospital, of New Orleans, will preach the Commencement Sermon of the Kentucky Baptist Hospital in Louisville Sunday evening following the Southern Baptist Convention; and will deliver the address at Houston, Texas, Baptist Hospital, May 19th.

PROPORTIONATE SUPPORT OF KINGDOM INTERESTS.

Quite a good deal has been written and spoken on Proportionate giving, or tithing. Also Stewardship and the Budget Plan of Church Finance has been pretty thoroughly discussed. But enough has not been said along the line of proportionate support of the various interests of the Kingdom. I believe the record shows that most churches expend from three to four times as much money on local causes as on causes away from home. With few exceptions churches predetermine what must be raised for local support, and leave missions and benevolences contingent upon occasional appeals, or circumstantial whims. Why not each church have one budget only, and allocate on a per cent basis the funds to local and general causes? The practical ideal for most churches should be a fifty-fifty basis for home and foreign uses. Perhaps, the majority of churches can not do so well for the general causes to begin with; yet they should aim toward the fifty-fifty division. The stronger and wealthier churches could do much better than this for the general Kingdom interests.

I believe more emphasis should be laid upon the one-budget idea. I invite our Budget Director and others to take up this discussion. If our churches could be so instructed and enlisted as to make some definite provision—even a small one—for the general work of the denomination in a one unified budget, the problem of the support of missions and other worthy interests would be in the solving. The plan here advocated is—allocate all funds that come into the church treasury on the percent basis, including pastor's salary, Sunday school literature, mission, education, etc. Allow all interests to share and suffer alike. I believe Brother Bryan Simmons says his churches work that plan. Shubuta Church has operated her finances under that plan for two years, and local interests have not suffered.

H. D. Wilson.

THE SUPREME NEED OF THE CHURCH

The supreme need of the Christian church is to be more Christian, to have in it more of Christ, more of the mind and spirit of Christ, to do His will and work more truly.

But the church is simply the sum total of its members. It has no existence apart from its members. The church is, therefore, Christian in proportion as each of its members is Christian, just as a family is healthy in proportion as each member of that family is healthy.

Each member of the church becomes more Christian as heart and life are surrendered to the will of Christ. And as each member becomes more Christian, so does the church.

The church cannot be made Christian en masse, but only as each member gives a larger place to Christ, surrenders his heart and life more fully to His will.

The study of God's Word is a help in making the life more Christian, for Christ is there revealed in the beauty and completeness of His character and work, and the better He is known the more will heart and life be surrendered to him in love.

His spirit works through that Word, opening the heart to obey Christ more fully and to trust in Him more completely.

Prayer is a means of becoming more Christian. It is intercourse with Christ, and to the heart that thus opens to Him, He comes in and dwells there.

Public worship, in fellowship with other worshippers, is a means of becoming more Christian. "Wherever two or more are met together in My name, there am I in the midst of them to bless them."

His last great command was "Go ye into all the world and preach the Gospel to every creature". The more loyally a church obeys that command, the more is she Christian. (Presbyterian Record.)

—J. G. Chastain.

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

UPBRAIDETH NOT.

How patient is God? James says of Him that he "giveth to all men liberally (or unconditionally) and upbraideth not." All the words are significant and beautiful. He is "the giving God," just as truly as he is the living God, or the holy God. Giving is a vital, native, inherent, inseparable characteristic of God.

And he giveth to "all men"; literally to all; to every creature of his in heaven and on earth; and to all people, big and little, bad and good (if there are any good). There is nothing which he has made to which he is not giving; and he is doing it liberally, freely, unconditionally. It is the same word practically which is found in Romans 12:8 which is read variously, "He that giveth, let him do it with liberality", or (old version, simplicity; or margin, singleness). We are to be the same kind of givers (in Romans) that God is said to be (in James). God gives without any strings tied to it; without any conditions attached or promises asked. He simply gives; not because we are worthy to receive it, but because it is his nature to give, and it would be a violation of his nature not to be giving out all the time to all his creatures.

But the point we are driving at now is that "he upbraideth not," that is he doesn't chide us after he gives it or because he has given it. If we do not thank him, he continues to give anyhow. If we do not make good use of it, he gives again. He does not say, "It is no use." He does not say, "It is a waste of good things." He does not say, "I gave you a great deal yesterday, or last year." He does not say, "You are not worthy of it." He does not say, "You are always asking for something; always begging; you are as bad off today as you were yesterday; won't you ever be satisfied?" How loving and tender He is. He might upbraid us, but he does not. He might justly chide us, but he does not. He keeps on giving and upbraideth not.

How different some of us church members are from our Father. We, too, have the opportunity to give to Him. He allows us to have things in the world, and lets us do as we please with them. And he accepts our offerings that we bring Him. But some of us do not give in his spirit. Alas, some seem to give almost nothing at all. And when we give we do not do as he does, just turn loose freely, fully, generously, unconditionally, and without complaint or "upbraiding." How sinful to hear somebody, when the opportunity to give is offered, say, "Why, I gave to that last month, or last year, or five years ago; aren't we ever going to quit giving? Are we going to be always pestered with that matter? It is just money! money all the time."

God must be sad oftentimes when He hears what his children say. Suppose you should hear your own children say something like that when your birthday comes around? Well, God is our Father. He loves us with an infinite love. And he wants us to love Him. But he doesn't enjoy what is given to Him with a whine or lament.

COMMITTEE ON EFFICIENCY

We should be glad if all our readers had a copy of the report of the Committee on Efficiency re-appointed at the last meeting of the Southern Baptist Convention to report this year in Louisville. Dr. Austin Crouch of Murfreesboro, Tenn., is Chairman and Mr. W. M. Whittington is the member from Mississippi, there being one from each state. The committee has now worked for two years, the report last year being re-committed, with instructions to furnish the Southern Baptist papers copies of the report two months before the Convention meets. This in order that the people might consider the matter beforehand. The report is sixteen printed pages in length, and so too long for us to publish in full.

The purpose of this committee was to study the methods of work of the various boards and institutions of the Southern Baptist Convention with a view to suggest improvements and to prevent overlapping. It would seem that everybody would welcome suggestions which would lead to improvement, but it is certain that there has been a little nervousness on the part of some boards and institutions as to what the committee might do.

The Committee has included in the report a statement of all assets and liabilities of each of the Boards as follows: Education Board's Total assets \$664,604.63; Liabilities the same. Home Missions, \$3,132,855.84; Liabilities and assets.

Foreign Mission Board, \$5,731,407.72.
Southern Baptist Hospital, \$1,354,294.81.
Sunday School Board, \$1,740,045.34.
Relief and Annuity Board, for Relief \$517,590.72; for annuities, \$1,881,209.28.
Baptist Bible Institute, Assets and Liabilities, \$487,117.67.

Southern Seminary, \$4,626,043.57.
Southwestern Seminary, \$2,232,485.46.

The total value of the assets of all the institutions is \$23,877,530.98.

The debts are as follows:

Relief and Annuity Board	\$ 49,105.95
Education Board	346,286.35
Home Board	1,681,260.83
Foreign Board	1,748,674.75
Hospital Commission	834,913.92
Bible Institute	331,570.32
Southwestern Seminary	436,198.98
Southern Seminary	1,093,745.66

TOTAL INDEBTEDNESS \$6,521,756.76

The paragraphs on cooperation between State Board and South-Wide Boards are confusing. They approve both the appeal of South-wide Boards directly to the churches and people in the various states for funds for their special work, and at the same time approve the collection of South-wide funds by state boards. The two things seem to us impossible without confusion.

The Commission truly says that Southern Baptists face the following problems: (1) Making a consolidated budget and holding each board to a maximum expenditure; (2) Raising the required budget, that is securing the agreed amount of money; (3) Observing rigidly throughout the South the percentages assigned to each object; (4) Providing adequately for each board or institution's operating expense; (5) Paying the debts on all our boards; (6) Enlarging the work according to the demands of each.

An important recommendation is that an operating budget be fixed for each board, and that it be forbidden to make debts by going beyond this amount. Each agency is invited to present to the proper body representing the Convention a proposed budget, to be approved or revised by the Convention. The Committee believes that in this way alone the present debts can be paid and future debts avoided. It is recommended that the powers of the Executive Committee be enlarged and more clearly defined, and that it be the budget committee; also that the Executive Committee present to each session of the Convention a financial statement showing all assets, liabilities and debts in detail; the expense of the Executive

Committee to be borne by the Sunday School Board.

It is also recommended that for the present the Cooperative Program Commission be continued.

The Committee is distressed over our indebtedness and recommends that each agency of the Convention fix as its maximum budget for the coming year 75 or 80 percent of its anticipated receipts from the Cooperative Program, that the Cooperative Program be pushed vigorously, that designated gifts be discouraged, that the Foreign Board be requested to fund its debts as other boards have done. It is also recommended that a Debt-paying Campaign be put on the coming year over and above the regular gifts, to be paid each object not in proportion to their debts, but in proportion to their percentage of receipts in the regular program.

Other items will be considered in later issues.

CALVARY CHURCH, JACKSON

Last Sunday was a great epoch in the life of Calvary Church, Jackson; indeed the whole week was alive with interest. After the exhibition of devotion to the pastor, spoken of in another column, the church had planned a great program for Sunday in celebration of the fifteenth anniversary of Pastor H. M. King and in launching their new building. Dr. King had in mind only the new building, but the church was thoroughly convinced that his work of fifteen years deserved signal recognition.

One of the Jackson papers spoke of him as the most popular pastor in Jackson, and gave a full page write-up in the Sunday edition to his history and an account of his work in Jackson. He has been overwhelmed by the manifestation of esteem and affection, in which his wife and daughter have an honorable share, for they have stood by him and labored incessantly for the achievement of the Kingdom of God in Jackson.

Friends were much disappointed that the former pastors could not be present. Dr. W. P. Price was kept away by his own sickness and Dr. O. M. Patterson by sickness of his wife's mother. The Church is only twenty-seven years old, and Dr. King has served as its pastor for fifteen of those years. It was launched by the courage and faith of Dr. W. P. Price, who was sent there by the State Board, and the work marvelously prospered by great toil and sacrifice.

Sunday morning the editor preached, and the house was full of people who gave good heed to the word. In the afternoon it was planned to hold the service of dedicating the ground out in the open on the new lot, but after a few spades full of earth were turned and a prayer by the pastor all repaired to the present church building. On the program, under the direction of Pastor King, were heads of various organizations, Messrs. Gober, Jacobs, Greaves; Mrs. Bridges, Miss Lackey and the editor. The service lasted only an hour, but it was a happy occasion. Dr. B. H. Lovelace of Clinton preached at night in his best vein. The building will be begun immediately and pressed to completion.

The Clinton Sunday School gave \$200.00 as a mission offering last Sunday.

Mrs. E. D. Solomon is recovering from an operation in a Shreveport hospital.

Pastor O. P. Estes of Bogalusa has secured Bill Rhodes of El Dorado, Ark., as Educational Director in First Church and all the work is going well.

We see frequent references to the fact, that fewer men are entering the ministry. Personally we know a good many more preachers seeking churches than churches seeking pastors. The supply seems to be adequate, but the churches are rather exacting as to quality.

Thursday, March 31, 1927

THE BAPTIST RECORD

5

Mississippi College carried off the honors this year in the Intercollegiate debating contests.

Evangelists Starnes and Turner of the Starnes Evangelistic party, Waco, Texas are in great meeting with Dr. Farr and First Church, Grenada. There have been forty-two additions during the first week. Meeting continues through April third, full report later.

Rev. J. P. Harrington begins an evangelistic meeting in the tent belonging to the State Convention Board, in West Jackson Sunday April 3rd. His wife will teach a Bible class for women at ten o'clock each morning and he will preach at 7:30 every evening. The song service will be conducted by Rev. S. J. Rhodes of East Moss Point.

Dr. E. Y. Mullins will deliver one of the principal addresses at the meeting of the Northern Baptist Convention in Chicago, Sunday 11 A. M., June 5th, on the recent religious and political developments in Europe with special reference to evangelical movements in behalf of religious liberty.

The world seems topsy turvy. An announcement is sent out that Stanley M. Armstrong and his wife of Memphis are conducting a meeting in Needham, Mass. Rather it is in the reverse order—She is "doing the preaching," and he is "doing the singing." And we have a multitude of young people in training for the same sort of thing. But the Lord is looking on; and the people are asking, "What is the matter with the churches?"

The rookus at the University of Georgia in which five students were dismissed by the president and faculty is a little different from most others. The young men puublished a paper in which several things in the university were criticized; among the criticisms was the charge that athletes were being bought by scholarships. There are schools in which the rules made by the athletic association are being constantly broken; but they get by.

Brother W. H. Thompson informs us that Pastor S. S. Perry has resigned at Kingston, Laurel, and expresses the hope that some good church will secure him before he is called out of the State. Brother Perry is an alumnus of Mississippi College and the Southwestern Seminary, and is known as a faithful and efficient pastor.

While in Memphis one day last week we had the opportunity to look in on Dr. Jeffreys' Chaplain at the Baptist Memorial Hospital. He says the new seven story annex, which is a handsome front, will be ready for use by the summer time. A large part of this is intended for doctor's offices and already there are more applicants than rooms. The first floor will be occupied as drug-store and other stores suitable for the patrons of the hospital. The prospects are that the income from the new annex will gradually pay for itself. Others have recently made liberal gifts to the hospital.

EVANGELIST E. E. HUNTSBERRY WRITES—

We have just closed a revival campaign with the First Baptist Church, West Palm Beach, Fla., resulting in sixty seven people taking a definite stand for our Master. Forty-five came to the fellowship of our Church—ten were saved whose names we have that are to come this week but could not be there the other night. There were also twelve volunteers for World Wide Service. Sunday week was also one of the greatest days in the history of the Church—nineteen additions and eleven volunteers, and the people remained and rejoiced for a season. This campaign is a part of the Florida State Wide Baptist Revival Campaign, in which there are two hundred Churches participating.

Convention Board Department

R. B. Gunter, Corresponding Secretary

VIRGINIA AND MARYLAND RESOLUTIONS

The writer has before him copies of resolutions passed by Maryland and Virginia brethren in which they express a desire to return to the old method of raising funds by letting a certain interest go afield and make direct appeals for support. In the judgment of the writer such a course would mean the tearing down of the constructive plan which has been in process of building for six or seven years. We want to here and now register our protest against it. We understand that these resolutions will be presented to the Southern Baptist Convention when it meets in Louisville the 5th of May. We do not, however, believe that the resolutions will begin to pass. The majority of our people seem to be thoroughly convinced that we are on the right track and that if we will give the present plan a little more time, every cause can be adequately cared for.

RECOMMENDATIONS OF THE BUSINESS EFFICIENCY COMMITTEE

In all probability the report of the Business Efficiency Committee will be published and the membership of our churches will have opportunity to see what is being recommended. In the main the writer favors the recommendations. We shall probably be more specific later.

We would call attention to the fact that the report gives a total indebtedness on Southern Baptist institutions and agencies as of January 1, 1927, of \$6,521,756.76. While this is large, yet we could easily remove it in one year if we could get our Christian people to give as much as the Jewish people were required to give.

The report calls for a complete survey showing the status of the work of the Southern Baptist Convention. Certainly no one could object to this. One reason why we sometimes find it difficult to enlist our people is the fact that we have not shown them. They need the whole truth.

Another recommendation calls for an operating budget. This certainly is needed. We have it in our State Convention work and the best organized churches have it for their local work. In civic affairs the countries have seen the wisdom of it. This is also true of states and nations. We surely have seen by this time that a board should not be turned loose to plunge the denomination deeply into debt and then come back and report a large debt for the denomination to pay, until the denomination has first instructed the board as to its limitations.

We are not in favor of continuing the Cooperative Program Commission. Our State Convention has expressed itself in regard to this matter more than a year ago. We do believe that representatives from the various states should meet at intervals during the year to plan the work of the denomination. These meetings could answer the purpose by conferring, advising and recommending.

As we see it now, there would be wisdom in abolishing the Education Board. We do believe, however, that an Education Commission and a Secretary would be profitable. This Secretary could keep before the denomination vital matters pertaining to education, both in our state and in our denominational schools; but there is no reason why there should be so many agencies for the purpose of making debts for the denomination. We believe that it is possible for us to reduce the number which we now have.

THE MONTH OF APRIL

Is the last month before the meeting of the Southern Baptist Convention. We should pay in-

to the Lord's treasury more money during this month than since the meeting of our State Convention. One year during the 75 Million Campaign our churches gave nearly \$200,000.00 during the month of April and that was not a year of great material prosperity. The causes need that much this year for April and our people need to give it. They need the awakening which such sacrificial giving would produce. We urge that everywhere that spirit of giving shall be revived. Such giving will make possible a better Convention. We trust that every pastor in the State will give to his people from now until the first of May first hand information concerning every phase of the denomination's work.

THE KING RECEPTION.

Calvary Baptist Church, Jackson, Mississippi, gave their pastor, Dr. H. M. King, a surprise Thursday evening at 8:00 o'clock, March 24th. There was a large gathering of the membership. The pastor knew nothing of it until he arrived at the Church with some of his members who had pretended that they were going to some other place. The object of this meeting was to celebrate the pastor's fifteenth anniversary, which began just fifteen years before the night of the 24th of March.

Mr. A. K. Godbold presided. He first asked the following to come to the platform; Dr. H. M. King, Mrs. H. M. King, W. T. Gober, S. R. Flinn, Mrs. P. B. Bridges and B. E. Jacobs. Then he asked visiting ministers to come to the front seat. Among the number were Dr. W. A. Hewitt, Dr. J. B. Hutton and Dr. R. E. Hough. These brethren were called on to make a few remarks which they did in a very appropriate manner. After this, those seated on the platform were called upon. Brother B. E. Jacobs being last. Brother Jacobs is Chairman of the Board of Deacons and at the conclusion of his appropriate remarks he presented on behalf of the Church, to Dr. and Mrs. King a beautiful radio set. Following this Miss Joy King, the daughter of the pastor who is also the Pastor's Assistant, spoke of the work of the Church and of the loyalty on the part of the members.

The pastor and several members spoke of the new building program which is to be launched immediately. This Church has a great future as well as a great past. For the last two years or more, notwithstanding the fact that funds have been being raised for the payment of the beautiful and spacious lot for the new building itself, the Church has not decreased its contribution to the world-wide program, sending each month a check for \$833.33. The pastor has told the Church to send that check before his salary is paid.

THANKS

Wednesday the 23, inst., was the anniversary of my eightieth birthday, and it had been noised around to some extent. The consideration and kindness shown to myself and family, exceeded anything in all of my past experience. Hundreds called to see me in our home, during the day and scores of letters and telegrams were received.

It is next to impossible for me to answer all of these and I am asking you to publish this as an acknowledgement of their receipt and of my heartfelt thanks for all the kindness shown to us.

I have been so overwhelmed with a sense of gratitude to God for His goodness and for the kindness of His people, that I hardly know who I am, where I am, or what I am. May the blessing of our Father in Heaven rest continually on them all.

L. E. HALL,
Hattiesburg, Miss.

(Continued from page 1)

The general theme of this session was "A Properly Related Sunday School."

Rev. E. K. Cox, of Gloster, spoke on the relation between the Sunday School and the home. The President in introducing the next speaker on the program, did so as the best Pastor of the best Church in the State, he being Dr. B. H. Lovelace, of Clinton. He discussed the relationship between the Sunday School and the preaching service and in doing so measured up largely to the introduction.

"The Sunday School Properly Caring for 'Teen Age'" was the subject of a splendid message by Miss Mary Alice Biby, of the Sunday School Board, Nashville. The appearance of this brilliant young woman on the program gave not only variety but her earnest plea for a sacrificial life in order that the "Teen Age" may be saved, was heart-searching and inspiring.

Dr. John L. Hill brought his closing message on the subject "The Unseen Comrade." The two disciples on the Emmaus road were walking with Jesus, but knew it not. It was a thought-provoking message and left everyone desiring a more intimate comradeship with the Master.

Bro. J. D. Ray led the Convention in a closing prayer.

Second Day—Afternoon Session.

At the afternoon session the discussion of Properly Related Sunday School was continued. Mr. Wyatte Hunter in a creditable way discussed "Proper Relation Between Sunday School and the Evangelistic Program of the Church"; Mr. E. C. Williams, "The Proper Relation of Sunday School to the Church's Financial Program"; and "The Place of the Adult Department in Building of a Great Sunday School" was discussed in an instructive way by Mr. W. M. Phillips.

A living, tangible fruit of a properly related Sunday School was Edna Earl Mitchell of the Intermediate Department of the School at Picayune, Miss., who recited the entire "Sermon on the Mount."

The Convention was favored again by the appearance on the program of another of the efficient woman workers, Mrs. Myrtle Creasman, Chattanooga, Tenn., who spoke on a proper vision for Junior workers, her special line of work.

"Proper Administration" was the subject of Dr. L. G. Cleverson, of the Baptist Bible Institute, New Orleans, in a message that closed the afternoon program.

SECOND DAY—EVENING SESSION

The constant downpour of rain seemed in no degree to lessen the ardor and interest of the Convention. The auditorium was again filled to overflowing.

More time than usual was given to the song service, which is one of the most enjoyable features of each session. Several additions were made to the number before taking part. A quartette from Belzoni and the young ladies from the Woman's College rendered selections that were delightfully received. Mr. Alvin Doty and Miss Naomi Braswell of the Woman's College each sang a solo that met with a pleasing response.

In adopting the report of the Committee on Nominations, Hattiesburg was chosen as the next meeting place.

Time: Tuesday after the 3rd Sunday in March, 1928.

President: Dr. L. T. Lowrey; Vice President, Dr. Rowland Leavell; Secretary, Mr. Robert Gandy; Program Committee: Dr. L. T. Lowrey, Dr. Rowland Leavell, Mr. Robert Gandy, Mr. J. E. Foy, and Mr. A. J. Wilds.

When it was announced that Dr. Geo. W. Leavell had been delayed and could not take his place on the program all were disappointed, but a splendid substitute was found in Dr. L. G. Cleverson, who spoke on "The Dream of Youth."

After the address the session closed with prayer led by Dr. J. W. Mayfield.

Third Day—Morning Session.

The day of the Convention was B. Y. P. U. day

as yesterday was S. S. day. Mr. Auber J. Wilds had charge of the program.

The work in the State is so arranged as to emphasize some particular phase each month.

The program this morning was unique in that each month was represented by some choice Union product from organizations in different sections of the State. January, Standard Month, by Chas. R. Gartin, Meridian; February, Bible Course Month, by Miss Beatrice Glass, Centerville; March, Study Course Month, by Mr. Horace Boyd, Laurel; April, Conference Month, Self Investment or Go To College Month, Mr. Ewell Miles, Oxford; June, Convention Month, introduction of district B. Y. P. U. Presidents; July, Extension Month, by Mr. A. W. Talbert, Griffith Memorial, Jackson; August, Assembly Month, by special program, the Greenwood Union; September, Enlargement Month, by Mrs. W. G. Griffis, Beaumont; October, Denomination Month, by Miss Maggie Thompson, Sumner; November, Stewardship Month, by Coffeeville B. Y. P. U.; December, Mission Month, by Lydia Lowrey, Holly Springs.

"The Business of the B. Y. P. U." was discussed by Rev. J. M. Metts and Rev. C. S. Henderson brought a helpful message on "Finding Your Place in God's Plan."

Miss Verda Von Hagen gave many helpful suggestions on "Poster Making," which is an effective way of teaching.

Mrs. D. A. McCall, who is assisting in the B. Y. P. U. department pending the coming of Miss Cecelia Durscherl, who takes the place of Miss Mary Etta Buchanan, told how to have a weekly meeting rather than a weekly meeting.

Dr. R. A. Kimbrough spoke of the relation of the State Mission Board to this Convention and the work this convention fosters.

A pleasing feature of this session were the messages from representatives of the Colleges—Miss Aileen Hewitt, Woman's College; Miss Jesse Lee, Clark Memorial College; Mr. Theo. Pryor, Mississippi College; Miss Causey, Hillman College; Miss McCool, Blue Mountain College.

The awarding of the banners as usual elicited much interest. The awards were as follows:

Organized Class banner—First Church, Laurel; Poster banner, Blue Mountain College; Mileage banner, Lowrey Memorial Church, Two Junior banners, one each to Baptist Orphanage and First Church, Brookhaven; Intermediate banner, Beaumont; College banner, Clarke Memorial; General organization banner, Davis Memorial.

Third Day—Evening Session.

At this last session Dr. J. W. McGavock, a returned missionary, but now pastor at Hernando, gave an illustrated lecture that was very instructive. On the screen were thrown Chillian scenes that made more effective the recital of his experience in this country where he was long a missionary.

When it was decided last year to hold this Convention at Greenwood some doubt was felt as to the ability of the little city to care for so large a gathering as the Convention has gotten to be, but no one who attended this year feels that way about it now. The entertainment of the more than 1,000 was in every way all that could be desired.

Some sinister influence seems to be operative in Washington to make trouble with Mexico. This is no time for our government to be acting the part of the bully and the people who are urging us into trouble with Mexico have no good purpose in mind. There are those who would have the youth of this country to buy with their blood a few oil wells for plutocrats who have no more conscience than a cat; and there are others who would like to help the Catholic Church get its teeth in the throat of the government of our neighbor republic.

HISTORICAL RESEARCH COLUMN

Some very valuable documents have come into the hands of the Commission on Historical Research since the announcement in the Record a few weeks ago of the provision made in the Mississippi College Library for their preservation, and for the availability of those who might desire to make investigations along this line. The first collection of old Minutes was sent in by Dr. Boone of Puckett, Miss., as was stated in the Record by Dr. P. I. Lipsey, Custodian, Clinton, Miss. Another collection of much value was sent in by Rev. J. W. Rooker, Corresponding Secretary of the General Association, whose address is Bay Springs, Miss. The collection consists of numbers of Minutes of the General Association, Jones County Association, Bay Springs Association, the Mt. Pisgah, the Pearl Valley, the Tallahala, the Smith County, and the New Liberty. These will be used to complete the files of Minutes of these Associations. A collection of rare interest and value comes from Rev. Z. T. Sullivan of D'Lo, Miss., by the kindness of Mrs. George Whitfield and the list follows: (1) "An Abstract History of the Baptist Denomination to 1841", being a paper read by Elder Charles Felder before the Louisiana-Mississippi Ministers' Meeting in 1841 and published by the Authority of that meeting at Liberty, Miss. (2) "History of Columbus Association from 1840 to 1880", by L. S. Foster. (3) "Abstract of Minutes of Soldiers' Bible and Missionary Association" of Civil War times with J. B. Hamberlin as the leading spirit. (4) "Circular" sent out by J. B. Hamberlin to the churches in Civil War times asking cooperation with this Association. (5) "Religion is Not Christianity" (Army tract Series No. 1, Civil War times), by J. R. Graves. (6) "A Re-publication of the Minutes of the Mississippi Baptist Association from 1806 to 1849" as ordered by that body and written by the then Clerk of the Association, Rev. T. M. Bond. (7) "Mississippi Baptist Preachers", by L. S. Foster. (8) "Records of the General Conference of the Protestant Missionaries of China to 1877", in which the Baptist missionaries in China at that time had a part.

Now, who will be the next to rummage around through your libraries and fish out something that is in possession of you and yours which properly belongs to the Baptist Denomination. For all extant publications of this sort and of various other sorts, properly belong to the Brotherhood until there is a copy in the Library for common use.

Sincerely,

J. L. Boyd, Secretary.

TEN SPIRITUAL SHIPS

The Heaviest Responsibilities of Christian People.

By L. R. Scarborough, President and Professor of Evangelism in the Southwestern Baptist Theological Seminary.

Sunday School Board of the Southern Baptist Convention, Publishers, Nashville, Tennessee.

\$1.50 Net.

Everything Dr. Scarborough writes has both heat and light. Both of these qualities are evident in this inspiring volume of ten brief chapters: Divine Ownership; A Heavenly Sonship; Spiritual Debtors; Gospel Trusteeship; Soulful Guardianship; A Soul-winning Ambassadors; A Multifold Fellowship; A Pressing Stewardship; A Royal Partnership; An Eternal Companionship.

The heavy responsibility, the challenging opportunity and the heavenly reward of the faithful followers of Christ are presented by Dr. Scarborough with unusual clearness, vigor and passion. No earnest Christian, desiring to know the will of God concerning his life, should fail to read this charming volume. He will thank God for both the weighty responsibilities and the unequalled privileges of the Christian life.

B. H. DeMENT.

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Thursday, March 31, 1927

THE ART OF PREACHING IN THE LIGHT OF
ITS HISTORY

(By Edwin Charles Dargan, D.D., L.L.D., One
time Professor of Homiletics in Southern
Baptist Theological Seminary.
Sunday School Board of the Southern Baptist
Convention, Publishers, Nashville, Tenn.,
\$1.75 Net.)

This unique and illuminating volume by Dr. Dargan is one of the most informing and suggestive books that has ever come from his mind and hand.

He discusses in a lucid and charming manner the Biblical and classical bases of preaching as an art; the origin and early development of an art or theory of preaching; instruction in the art of preaching during the middle ages; the art of preaching as influenced by the revival of letters in the fifteenth and sixteenth centuries; the theory of preaching as affected by the reformation in the sixteenth century; the theory of preaching as taught during the seventeenth and eighteenth centuries; and modern homiletics in Europe and America. Thus his treatment is historic, comprehensive and practical.

The book consists of the Holland lectures given at the Southwestern Baptist Theological Seminary, Seminary Hill, Texas, October 1921; and fortunate were those who heard their delivery.

A careful perusal of this book will improve the quality of both the preparation and the delivery of sermons in the age which makes a multitude of demands on the pastor while expecting from him the richest fruits of his holy art.

B. H. DeMent.

WOODROW CARLYLE

(By Eldridge B. Hatcher, Professor of Bible
Blue Mountain College.)
Sunday School Board of the Southern Baptist
Convention, Publishers, Nashville, Tenn.

Price \$1.50.

Dr. Eldridge B. Hatcher has attained high rank as a writer of religious fiction. There is a delicate charm about his style, and a clarity of vision into life's trials and triumphs, a tender sympathy for those in trouble and unwavering conviction as to the truth of the Bible which combine to make this latest fruit of his heart and brain a book which is a joy to read and a benediction to remember. I read it through at two sittings, and was grateful to the author for his presentation of the fine qualities of the soul triumphant in love and religion.

It is a delightful book to put in the hands of young people who have any trouble whatsoever concerning the inspiration and authority and supreme value of the Bible as a revelation from God. The romantic, the spiritual, the pathetic and practical elements of human nature are interwoven into a beautiful fabric of Biblical thinking, spiritual feeling and noble living.

B. H. DeMent.

We are constantly gleaning from the pages of church bulletins and church papers items of interest, which always constitute good news to us. We have just noticed in The Baptist Announcer, edited by Brother Rhodes, Pastor of East Moss Point Church, a large list of tithers in his church. This church is on the right road, and if all of our churches throughout the State would go forward in the enlistment work, seeking to interest the entire membership in the practice of tithing, it would not be long before we would reach our quota of tithers. Our quota for the year was set at 30,000 by the Cooperative Program Commission. We have won during the past year many tithers, and have sent out several hundred Tither's Covenant Cards, and it is our hope that we may reach the above suggested quota by the end of the year.

Let all those who teach in the Stewardship Institutes during this month and the first half of April stress this matter, and thus help us to reach the goal.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

We want everybody to hear Dr. Johnson, and we are especially urging that every pastor and layman in the State avail themselves of the opportunity to hear him. He will speak at the following places and on the following dates, given below. Let all take notice of the place and date, and attend the nearest meeting.

Sunday, April 3, 11:00 A. M., First Baptist Church, Jackson.

Sunday, April 3, 8:00 P. M., First Baptist Church, Hattiesburg.

Monday, April 4, 10:30 A. M., First Baptist Church, Hattiesburg.

Monday, April 4, 8:00 P. M., First Baptist Church, McComb.

Tuesday, April 5, 10:30 A. M., First Baptist Church, Brookhaven.

Tuesday, April 5, 8:00 P. M., First Baptist Church, Clinton.

Wednesday, April 6, 8:00 P. M., First Baptist Church, Winona.

Thursday, April 7, 10:30 A. M., First Baptist Church, Greenwood.

Thursday, April 7, 8:00 P. M., First Baptist Church, Leland.

Friday, April 8, 2:00 P. M., First Baptist Church, Newton.

Friday, April 8, 8:00 P. M., First Baptist Church, Newton.

Sunday, April 10, 11:30 A. M., First Baptist Church, Meridian.

Sunday, April 10, 8:00 P. M., First Baptist Church Tupelo.

FINISHING THE STEWARDSHIP
INSTITUTES.

When these lines appear there will be only two weeks left for finishing up the Stewardship Institutes, which have been in progress since the first of March. By this statement, we do not mean to convey the idea that the Stewardship Institutes may not be put on after the designated time—March 1st to April 15th, but we are only calling attention to the fact that the period set apart for this work is drawing to a close, and if you have not arranged to put on the work you should do so now.

The institutes have been making fine progress during March, some fifteen or twenty schools having been put on in the various associations, and many more have been planned for. Reports indicate a growing interest in the study of CHRISTIAN STEWARDSHIP. Those attending the classes and the lectures have expressed themselves as having been wonderfully helped. They feel that their conception of this vital New Testament doctrine has been greatly enlarged. This is what we expected, and the deeper they go into this matter the more will they be made to see that CHRISTIAN STEWARDSHIP is one of the greatest needs of the day. We have been scratching the surface of this great question long enough, and we are wholly convinced that we are striking at the right source of our trouble through the Stewardship Institute work. When our people are made to realize the importance of giving this question serious, thoughtful, systematic study, going to the very root of the matter, a new day will dawn in the life of our churches and the Kingdom of God will move forward as never before.

We have been looking for immediate, large returns through budgets. Our expectations have not been altogether disappointing, but have been only partially realized through the budgeted churches. Indeed, the budgeted churches have been the salvation of our work. But for the regular, systematic, weekly income, which has been coming through the budgeted churches during

the past five years, our work would all be more seriously hampered than it is now, and it would not be long before every institution we foster would have to go out of business. In the face of this situation, what is the wise thing to do? But one safe thing can be done. Let us center our attention on the teaching process in the future. The attitude of the people is most encouraging. They were never so eager to learn of this vital question as now. They are in a teachable state of mind. Let us make much of this giving them the opportunity of making a thorough study of the stewardship question. We should take advantage of this change of attitude on the part of our people, and do some sub-soiling, breaking up the hard-pan so the life-giving rays of the sun and the fructifying showers can penetrate to the rich strata that will yield a harvest in the future. An intelligent farmer knows that the harvest depends upon soil preparation. He knows that the harvest will be, all things else being equal, in proportion to the preparation made beforehand. What is true in the realm of agriculture is just as true in the religious realm. The reason we have not reaped more bountifully is due to our lack of preparation. We have been trying to grow a crop of systematic givers in our churches without giving due thought to preparation through a process of systematic study of God's Word in its relationship to life and property. The future income to support all Kingdom enterprises will be in proportion to the preparation we are willing to make. The success of all our work depends upon the right preparation of our people.

Our chief problem lies in the field of ignorance. Yes, just plain ignorance, and the indifference growing out of it. I am not raising a false issue here. I do not mean to say that Baptists are more ignorant than other people. We are all in the same boat as touching this question—the question of our relationship to life and property. Few, very few, comparatively speaking, know anything about the doctrine of CHRISTIAN STEWARDSHIP. They have given very little thought to the question of their relationship to property; its use; its original source; its ultimate purpose. Most people know something of science; of history; of farming; of business; of all the organizations in the church, but most of them are woefully ignorant of their relationship to property. We strut and blow about our this and our that, forgetting that we do not own anything; that the earth is God's and all the fullness thereof; that we are only stewards, and must account unto the Creator-Owner for the use we make of all goods. If you have not discovered these simple truths, you should arrange for a course in CHRISTIAN STEWARDSHIP at once. The highest intelligence consists in knowing God; knowing thoroughly the true purpose of life, and the right use of possessions. This involves first things, and should have the preminence in every life. Your first and last duty is to seek first the Kingdom of God. Your highest obligation is unto Him, whose you are and whom you should serve. If you have not discovered these elementary truths you are not in position to render the largest service. A thorough study of CHRISTIAN STEWARDSHIP will help you to a proper understanding of these primary truths that are so fundamentally related to your happiness and usefulness in the world.

Plan for a Stewardship Institute now, and bring before your people the teachings of God's Word on this vitally important matter. It will prove a blessing to you and your church. It will enrich every life, and yield large dividends for all Kingdom purposes.

Mississippi Woman's Missionary Union

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AN S.O.S. CALL TO FORMER BLUE MOUNTAIN STUDENTS

On account of our College Building Campaign, I was much belated in getting my Blind Girl's Home letters mailed out this year; and at this date, March 20th, we still lack \$660.00 of reaching our \$1600.00 goal for Support Fund.

But I hope that many and prompt remittances now, may yet enable us to complete this Fund by the 1st or 5th of April. We can have until the 5th, if we need to, but I have so hoped we might do so by the 1st or before, and then credit all receipts, up until the 5th, on our Blind Girls' Home Endowment Fund.

May this call remind you to send your gift promptly and let us at least reach our goal for Support Fund by the 5th of April.

Sincerely, Hopefully,
 MRS. T. C. LOWREY.

DEDICATION.

(Calvary Baptist Church, Jackson, Mississippi,
 March 27, 1927.)

A temple we would rear O. Lord;
 And so according to Thy Word,
 We come to consecrate the ground
 To Thee. May Thy rich grace abound,
 In fullest power in every heart,
 That claims some sweet and lowly part
 In this exalted, high-born task.
 Help us each one, we humbly ask,
 To know Thy Plans from this day forth:
 Yea, Thy foundation Plans, forsooth.

With hearts aglow, we gladly own,
 Thy Son as our Chief Corner Stone;
 On Him we build; on Him alone;
 But teach us how to rear thereon.

May we no hay or stubble use:
 Such things as Selfishness infuse.
 But may we plan to build of Gold,
 Made from our hearts in Christlike mold,
 And Silver from the furnace test,
 Made from our souls, to serve Him best.
 And stones, these Precious Stones, our lives,
 So used their influence aye survives.

Yea, help us build in full accord,
 With Thy Divine approval, Lord.
 Margaret McRae Lackey.

March 22, 1927.

Dear Friend:

The following outline comes from the mind and heart of Mrs. Taul White, who has been asked by Mrs. Cox to lead the conference on mission study at the Louisville meeting. It is hoped that such wide publicity will be given to this outline in the state denominational papers and otherwise that all who attend the conference in Louisville will enter into it with their minds quickened by the outline. It would be doubly helpful if all such persons would take the outline with them to Louisville. The conference will be held on Thursday afternoon at the Walnut Street Baptist Church.

Kathleen Mallory,
 W. M. U. Cor. Sec'y.

MISSION STUDY CONFERENCE.

"The missionary enterprise calls for convictions clear enough to make lesser aims seem petty by comparison and deep enough to command life's energies."

I—Standardizing the Mission Study Class

1—Defining a Mission Study Class

2—How may mission study class work be improved?

(1) One Day Type—Objections—How to Use to Best Advantage

(2) Relay Type—Objections—How to Use to Best Advantage

(3) Intensive Type

(a) The Teacher and Her Preparation

(b) Use of Maps, Charts and Posters

(c) Use of Collateral Reading

(d) Use of Missionary Magazines with Mission Study Class.

II—Steps in the Training of Mission Study Teachers and Leaders

1—The Local Church Training Class

2—The Mission Study Institute for the Group, Association and Division

(1) Its Purpose

(2) Its Promotion

(3) Its Program

III—The Church School of Missions

1—Its Purpose

2—Its Promotion

3—Its Program or What, When and How?

IV—Mission Study and Our Young people Books, Material, Aim, Project Method, Etc.

V—Reading Course in the Local Church, Association or Division

Why promote it and how?

VI—Our Advanced Mission Study Course

1—Methods of Enlisting Interest in It.

VII—

1—What is the greatest Mission Study Problem in Your State?

2—Report of Hopeful Suggestions Regarding Mission Study from Your States.

Please come prayerfully to the Mission Study Conference, with the purpose to increase and deepen our mission study class work, sharing with each other our problems and plans.

Mrs. Taul White,
 Georgia.

INVITATION TO OUR BRETHREN

At our State W. M. U. Meeting in Meridian April 5-7, we are to have the following Brethren to speak for us: Dr. George B. Leavell, Dr. H. M. Harris, Dr. T. F. McCrea and R. B. Gunter. As every one knows these speakers will bring great messages. We hereby extend to our pastors and laymen from over the State an invitation to be with us.

In addition to the above named we will have from Foreign fields Mrs. McCrea, Mrs. Leonard, Mrs. Leavell, Miss Kelly and Miss Kethley.

The Home Mission Field will be ably represented by Una Lawrence, Mission Study Secretary of the Home Board. Southern W. M. U. by Miss Mallory.

The B. W. M. U. of Mississippi feels that this is the time for stressing missions.

You are cordially invited to come and co-operate with us.

KENTUCKY!—A WELCOME!

The Iroquois Indians called Kentucky "The Land of Tomorrow," not for the reason that Mexico has been so named but because we look for all good things "tomorrow." Over the trails of pioneer times, through the gap of struggle and emergence into statehood, into the full blossoming forth of richness in the Bluegrass State, many have found their hoped for "tomorrow" in the state which lies so close to the south, that she shares the heritage and glory of the "Gray," and yet so near the north that the challenge of the "Blue" severed family-ties and called to the place of highest responsibility a son of Kentucky, Abraham Lincoln.

Rich in her pioneer history, lovely in her natural beauty—above all, joyful in the service she has rendered—Kentucky will welcome the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, as it comes to tomorrow! She will welcome the women of the southland to her stories of early covered-wagon days. She will welcome them to the memory of those early heroes of the faith who brought the Gospel of our Lord over the "Wilderness Road" and planted here on the "dark and bloody ground" the seed-corn of Baptist loyalty and love which today bears such rich fruitage.

Gone are the tomahawk and the war-cry of the Indian, but, if you listen as you come, you may still hear in the country places the hum of the spinning-wheel and the shuttle of the loom. You who boast of the aristocracy of birth may learn of the aristocracy of service as you remember that it was Kentucky who gave Lincoln to the Union; it was Kentucky who gave to suffering humanity her first great surgeon—McDowell; it was Kentucky who gave to the world its best loved folksong—"My Old Kentucky Home."

Baptists have played well their part in Kentucky's historic past. The first preacher in Kentucky was a Baptist—Rev. William Hickman. One of the most colorful stories of history is that of "The Traveling Church", a body of six hundred heroic Baptists who left their homes in Spotsylvania County, Va., in September 1782, and came to the new land, bringing their books, their records and even their Bibles from the pulpit into this new promised land of Kentucky.

Baptists are playing well their part in Kentucky's epochal present. Within her borders are more than three hundred thousand of them—a tenth of all the white Baptists of our great south.

The spread of the Gospel of Christ Jesus—the object of Woman's Missionary Union—has left its trail of heroism and glory on the pages of history. The pen of the ages is writing the next chapter of our love for our Lord.

May this meeting of southern Baptist women, May 2-4, 1927, partake of the heroism of pioneer times. May it glow with the fires of present progress. May it shine with a light that will make gloriously near the future of victory, when "the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ."

ROBBIE TRENT,
 Member of L. P. C.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

STARKVILLE SENIOR B. Y. P. U. FLYING SQUADS.

On March 6th a band of seventeen young people from the senior BYPU of the Starkville church mounted the Baptist truck to start a trip to Artesia at the invitation of the pastor Bro. O. P. Breland to render a program in the interest of BYPU.

We left Starkville at two o'clock wearing our best smiles and thirty minutes later we arrived in Artesia. We were ahead of time but few minutes passed till a large crowd were there to greet us and the royal welcome we received was most encouraging, for the ones to be on program were a little shaky in the knees and needed this bit of stimulant. Our program was "Building True Character."

We gave a full program, the Bible Readers Leader using the six minutes allotted, special music and the program. Every body seemed to enjoy the program and so expressed it to us.

When this meeting was over we mounted our truck again and drove to Columbus to put on another program for the Judson Union there. After a nice dusty drive we reached The City of Fair Damsels, Columbus. We first drove to the Baptist Work Shop where we were received by a fine bunch of girls who were expecting a crowd of hungry folks so refreshments were served and enjoyed. We had a fine song service before leaving the work shop and then went to the First Church to render our program. The program this time was a missionary program "Making our Churches Missionary."

The program was rendered mostly by a group of young men, only one girl on the program, this was variety for the Judson Union as theirs is mostly composed of college girls.

We got many expressions of appreciation here also and decided after being urged by the Columbus folks, to stay for the evening preaching service. We had another fine trip on the return home, singing a good part of the way, happy in the work we had done, tired, but glad that we had been able to have a part in contributing to the job and blessings of others.

MARY TAYLOR,
Reporter.

THE HERMON DEAN JUNIOR B. Y. P. U. ON THE JOB

The new project of paving made it necessary to cut the trees around the Brookhaven Baptist church, and the Leader of one of the Junior Unions put her juniors in the field to raise funds to buy shrubbery to be planted around the church. In less than thirty minutes these Juniors had raised \$22.00 a sufficient amount to get all that they needed and wanted. Training the boys and girls to

love their church, their church house and want to make it beautiful is a worthy task. Miss Bernice Dupree is their leader, and we might mention the fact that this Union took the Junior Banner at the State Convention last week.

BAY SPRINGS SETS UP GENERAL ORGANIZATION.

It was the privilege of your State Secretary to visit the Bay Springs church several weeks ago in the interest of the General Organization. He spoke at the morning hour, went to Montrose for an afternoon appointment, came back for a five o'clock meeting at Bay Springs and to Louin for the evening service. The five o'clock service at Bay Springs was a meeting for the purpose of setting up the General Organization. Mr. J. J. Denson was elected Director, Mr. W. G. Horne, Associate Director, Mrs. J. V. Ainsworth Gen. Secretary, Mr. Joe B. Denson Chorister and Mrs. W. G. Horne, Pianist. The Church had only two unions the Junior and Intermediate, since the General Organization has been set up the Senior and Adult Unions have been organized. Mr. W. J. Shoemaker is president of the Adult Union, Jewett Massey president of the Senior Union, Mrs. J. A. Horne Leader of the Intermediate and Mrs. W. J. Shoemaker Leader of the Juniors. They are all doing fine work.

QUESTIONS.

I. Does this Baptist Church believe in a trained-for service young people?

II. Can they be trained without an effort of the parents?

III. Are the Leaders expected to get them interested without the cooperation of the parents? Do you expect the day-school teachers to keep them interested without your co-operation?

IV. Are we willing that our children live a life as inactive in Christian work as ours have been?

V. Do we understand that after Baptists pass out of the Intermediate age that they are no longer Baptist Young People?

VI. Do we realize that a Baptist Young People's Union comprises ages from nine to ninety-nine? That many sixty-year-old Baptists are still babes in Christ?

VII. That this Union would provide the spiritual food and Knowledge of God's Word that we could become strong enough to become meat-fed Christians.

VIII. Do the members of this Church understand "Remember the Sabbath Day to keep it holy" mean an attendance upon Sunday School and Church in the morning, driving and recreation in the afternoon? If so, why did God fail to so state it?

IX. Does the Church realize that the leaders are leaders because they are lovers of the advancement of God's Kingdom, and are interested in the spiritual welfare of your sons and daughters? Or do we feel that they merely want somewhere to go Sunday afternoons and this organization is for the gratification of that desire?

X. After this leader has spent hours in the B. Y. P. U. work, and has some ready and anxious to be recognized as a "Willing Worker" will the Church give them "something" to do?

XI. Do the fathers and mothers of this Church be as careful to see that the S. S. and B. Y. P. U. lessons are prepared in the home as they are about the five-times-a-week Geography and Arithmetic lessons. Are they less important?

XII. Does this Church really desire to have B. Y. P. U. Organizations for the name of it, or for the great good they may accomplish? If so, will they support them in the future, at least by its prayers?

XIII. A Church without them is a childless church, and we are willing to be a barren church?

The above questions were the basis for a talk a BYPU Leader made to the church in the interest of her boys and girls. Ask them to your church and weigh the answer.

COLLINS B. Y. P. U.'s.

The three Unions met at 6:30 Sunday afternoon. After the opening hymn was sung Bro. Parker, our Pastor, led in prayer. Then, after the business was attended to we sang another song, and went to our places of study.

After we marched upstairs the reports were made. Every union had a splendid report.

We have decided to send three or four from each union to the B. Y. P. U. and Sunday School Convention at Greenwood this week. We hope that they will come back with a new spirit and a new zeal and more willing and ready to do more work for Christ and His Kingdom.

VERNELLE ROGERS,
General Reporter.

EUPORA REVIVAL MEETING

The Eupora Baptist Church enjoyed a happy season of fellowship and visitation of Divine grace for the two weeks, ending March 20th. We had for our human help brethren V. E. Boston of Winona and Alvin H. Doty of Jackson and a great team they were. Everybody fell in love with them from the very first service and loved them more as they led us all to greater love for our Lord.

Our next meeting resulted in fifteen additions by baptism and six by letter. A greater spirit of evangelism and a greater love-loyalty to Christ prevades our church life than before the meeting. In every way the meeting was an untold blessing to our church life and will continue to bear fruit to the glory of God. To that end may we ask all of you to remember us in your prayers.

Fraternally,
HARVEY GRAY.

Life Lifting Literature



BOOK DISTRIBUTING
HEADQUARTERS
FOR YOUR STATE

LATEST BOOKS

Published by
Baptist Sunday School
Board

B. H. Carroll

A Great Personality Affectionately Interpreted

JEFF D. RAY

\$1.25

The impressions of young manhood, confirmed through intimate contacts with maturity, and treasured in the vaults of grateful memory find expression in this classic tribute to one of the greatest souls in Southern history. Dr. Ray has made no attempt to write a life of B. H. Carroll, but he has succeeded admirably in interpreting the spirit of the man whom he loved so devotedly and whose unbroken friendship through the years was a treasured joy. There isn't anyone, anywhere, whose life would not be enriched by the reading of this little volume.

Beginners' Grammar of the Hebrew Old Testament

KYLE M. YATES

\$2.50

The author has the distinction of being the teacher of the world's largest class in the Hebrew Old Testament. His grammar is a product of wide experience, in which he has achieved brilliant success through his ability to make simple and interesting what originally has been a tedious and unattractive study. Though naturally possessing little appeal for the popular reader, the volume is destined to fill a large place in the Christian thinking of our day. Times of controversy and disturbance are calling on Christianity to make strong the scriptural basis of faith. There is no better commentary on the Bible than a thorough knowledge of the language in which it was written. Dr. Yates' contribution is deserving of its place among the useful volumes of the day.

BAPTIST BOOK STORE

JACKSON, MISS.

READ MORE-GOOD BOOKS

Jackson, Mississippi,
March 10, 1927.

WHEREAS, it is the desire of the stockholders of the BACK BAY HUNTING AND FISHING CLUB to surrender its charter,

NOW, THEREFORE, notice is hereby given that there will be a meeting of the stockholders of said corporation, BACK BAY HUNTING & FISHING CLUB, in the city of Jackson, Mississippi, at the EDWARDS HOUSE, at three o'clock P. M., on the 9th day of April, 1927; and a meeting of the stockholders of the said corporation is hereby called to meet at said time and place, for the purpose of determining whether or not the charter of said corporation be surrendered.

This, the 10th day of March, 1927.
S. K. DAY,
Stockholder and President.

Sunday School Department

SUNDAY SCHOOL LESSON

THE CALL OF PETER TO A SPECIAL SERVICE, Mark 1:14-18; 29-31.

Golden Text: "Come ye after me and I will make you to become fishers of men." (Mark 1:17.)

INTRODUCTION:

Our studies for the next three months will be biographical, pertaining to the life, work and epistles of Peter. Peter is in many ways the most outstanding man in New Testament history, excepting Paul, of course. Tradition and superstition have both done their share in adding to the name and fame of Simon, son of Jonah, to whom the Lord gave the name of Cephas or Peter. But we are to study Peter as he appears in the New Testament and not as he appears in the drapery of ecclesiastical tradition and superstition. This man first comes within the circuit of our vision down on the River Jordan, where John was baptizing. He was brought into relation with Jesus by Andrew, his brother, accepted Jesus as the promised Messiah, had a promise made to him of a change in his name, went with Jesus to the marriage of Cana of Galilee, and then returned to his old calling of a fisherman. He was an adherent of Jesus even after that. (See John 1:35-42). At the close of our studies is the most fitting time and place to make up our estimate of Simon, son of Jonah, but one will be excused for prefacing this study with a few remarks as he appears before us as the raw material out of which is to be wrought a man whose characters influence and work are outstanding in the world's history, defying the hand of decay and unmoved by the flood-tide of the ages which sweep countless millions to oblivion. Peter was a laboring man, poor, a Galilean fisherman, uneducated, crude in speech and brisk in manner; he was a husband, "a pious Jew, open-minded and docile, (Luke 3:18), but was well aware of the need of repentance, and was looking for the kingdom of heaven and the advent of the Messiah," (Bigg). Peter was impulsive and ardent, often saying the wrong thing and doing the wrong thing. He was conscientious and faithful, and quick to reverse himself when wrong in thought, word or deed. His impulsiveness made him appear unsuitable and his courage often thrust him to the front, where the more timid would scarcely dare to venture. This poor, uneducated, Galilean Jew now claims our attention.

1st—"After John was delivered up, Jesus came to Galilee preaching the Gospel of God and saying, 'The time is fulfilled and the kingdom of God is at hand; repent ye, and believe in the gospel.' (Verses 14-15). (1) The Gospel of Mark places the beginning of our Lord's preaching

at Capernaum, omitting any mention of his Judean ministry, of at least eight months. The multitudes which swarmed about him at Capernaum evidently moved by the fame which preceded him to that place, which by implication, involve a season of public activity, in preaching and miracle working before he came into the borders of Galilee. (2) Mark relates the imprisonment of John to the coming of Jesus into Galilee, but gives no explanation of this relation. Jesus evidently repaired to Galilee because of the disturbed condition in Judea. The Jewish authorities in Jerusalem were not only unsympathetic, but positively hostile to his ministry. His cleansing the temple in Jerusalem had inspired in them a spirit of hatred which continued and grew unto the end. Galilee, remote, from Jerusalem and free from the Pharisaic bigotry which characterized the Jewish authorities in that religious center, offered an inviting field for his labors.

(3) The subject matter of our Lord's preaching is the gospel, the good news, and the content of the good news is that the kingdom of God is at hand. He does not pause to explain the meaning of the kingdom of God, in his message as over against the wide-spread conception of the Messianic kingdom. We learn later the meaning which held and taught. The kingdom of God, kingdom of God, kingdom of heaven, designates the spiritual reign of God in the hearts of his people, a realm in which the will of God is as perfectly done on earth, by his people, as it is done in heaven by his spiritual order of moral intelligencies. The time, under the directing hand of God, has come for a new order, the end of the ages has arrived and the reign of God is now at hand. The condition to its realization that men shall repent and believe in the presence and potency of that kingdom. The thought and expression of Jesus in these early discourses were primary and awaited a further disclosure in scope and meaning.

2nd—Jesus did not despise the day of small things. He was never in a hurry. The kingdom he came to establish required patience and personal sacrifice. It would come gradually. It found its source in God. It was spiritual, vital and develops in accordance with the principles of the life which animates it. While our lesson represents him as a solitary figure, proclaiming a stupendous movement which will bring heaven down to earth and lifts the earth to heaven. He is not alone. God is with him and the time is at hand when he will call others from the ranks of men to go forth as messengers of the incoming kingdom whose border line will cover the last outpost of earth, to the glory of God and the joy of heaven. The

next three verses 16-18 are full of meaning as to the methods and the agencies by which the Kingdom of God is to engirdle the whole earth.

"And passing along by the Sea of Galilee, he saw Simon and Andrew, his brother, casting a net in the sea; for they were fishers. And Jesus said unto them, Come after me and I will make you fishers of men. And straightway they left the nets and followed him." (Verses 16-18.) The account of this special call to these four young men to constant companionship with Jesus and the high form of service designated by the language of Jesus should by all means be compared with the account given by Matt. 4:18-23, also by Luke 5:1-11. On comparison of these three accounts, one finds Matthew and Mark very similar in the statement of the case, but Luke very dissimilar. Luke is much fuller and gives attendant circumstances, which add greatly to the interest and significance of the call of these four fishermen to a high and life-long service in the Kingdom.

(1) According to Luke this call came after a heavy haul of fish, under the direction of Jesus as to where to cast the net. (2) The casting of the net at the command of Jesus, after a discouraging failure all the night through, and the great multitude of fishers brought Peter to his knees with a humiliating confession of his sinfulness. (3) The discourse of Jesus seated in a boat to a great multitude before the draught of fishes was made. (4) The call, including only Simon, introduces a discordant element in the account. All of these noted circumstances are of sufficient importance to warrant a comparison of the three accounts.

1. Jesus seems to have gone down to the sea in search of the four young men, who were the first disciples he won after entering upon his ministry. As the time had come to enlarge his work his mind is drawn to these four young men. They were earnest, devout and courageous. They possessed the qualities which could be moulded into great character and efficiency. Constant association with Jesus, the instruction and the training which his teaching and his example would afford them, would qualify them for the high service to which he called them.

2. The Lord found in humble vocation of these men a parable illustrative of the high calling to which he was calling. They were fishermen in the lake, he would make them fishers of men in the great world sea of humanity. And if we may introduce Luke's supplement to the account, the large draught of fishes which taxed their nets to the breaking point was an acted parable, teaching them that the Lord chooses his servants, designates the field of their activities and insures success to those who are responsive to his will.

3. We may note the promptness with which these men responded to his call. Though this call involved an unconditional surrender of all to the Master's will, there was no hesitancy. Their obedience was prompt, and decisive. They broke with the

old employment, with old associations and passed into a new order, controlled by a new purpose. Old things passed away. Behold all things become new. "Immediately they followed him."

4. It should be observed that our lesson gives special emphasis to the call of Peter which Luke's account seems to warrant, but the combined records of the first three writers of the gospels includes with Simon, Andrew, his brother, also James and John, his brother. With the call comes an assurance that they shall become fishers of men. Let the exact language of Jesus be observed: "I will make you to become fishers of men." The high service to which he calls them is unattainable by their own strength. Jesus will "make" them to become fishers of men. It is through a long process of instruction and training reinforced by a special equipment of the spirit of power. To become fishers of men requires intelligence, training and a special endowment of divine power. Such a qualification is not attained at a bound. There is the process of becoming, "I will make you to become" fishers of men. The word "become" is suggestive of gradual development. Fishermen in the Kingdom become such in accordance with laws of growth and development. The progress of the Kingdom is greatly retarded, in our time, by ignorance, awkwardness and overweening confidence in one's self-sufficiency. Such novices may get a catch of minnows and top-waters, but nothing more.

3rd—To enhance their appreciation of a call to constant companionship with him and to impress Peter and the rest, with the incomparable greatness of his Kingdom movement, into which they had been called to render a high service, he performs a notable miracle. A miracle which pressed in upon the home life and heart life of Peter could but impress him with the greatness of One, whom he had left all to follow.

"And straightway, when they were come out of the Synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever, and straightway they tell him of her; and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them." (Verses 29-31.) This miracle is worthy of our study in the light of the circumstances under which it was wrought. But this paper is now too long to admit of the attention which the importance of the miracle demands.

A father had for some time been watching the antics of his son. These antics seemed to be a supplement to some schoolwork. The boy read a passage, then lighted a fire on the hearth, then looked around the room then spat upon the floor, then went over and whirled around a couple of times on the spot. The father could resist no longer, and asked what it was all about. The boy was dramatizing lines from the "Lays of Ancient Rome."

On the hearth the fire was lit.
And the kid turns on the spit.—
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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

The word of God is the sword of the Spirit. Be armed by knowing the Scripture by heart.

29. Christ is all and in all, Col. 3:11.
30. Cease to do evil, learn to do well, Isa. 1:16, 17.
31. Children, obey your parents in the Lord, for this right, Eph. 6:1.
32. Create in me a clean heart, O God, and renew a right spirit within me, Ps. 51:10.
33. Come unto me all ye that labor and are heavy laden, and I will give you rest, Matt. 1:28.
34. Confess your faults one to another, Jas. 5:16.
35. Casting all your care upon him, for he careth for you, I Peter 5:7.

GRANNY.

Every neighborhood has its philosopher, story teller, news carrier, or did before there were party line telephones, the daily paper delivered at every farmer's door, and the radio to send its philosophical static broadcast over the land (it must be philosophical, it will teach patience, endurance, and long suffering—or does it?) Now we hop in the Ford and go five, ten, or twenty miles, and see how our neighbor does, but not so in the days of Granny Sparks. Sometimes the offices of neighborhood philosopher, story teller, and news carrier were held by different people, but Granny held them all and did it most adequately: besides being an ever ready help in sickness and sorrow and trouble and death and birth. Not a baby but she helped to a better start in life with her sound knowledge and simple home remedies. Any hour of the day or night might find Granny walking up and down the hills and through the bypaths of the community going to alleviate suffering, to see her neighbors, or just to gather the news. She was a familiar figure with her firm, swift step, not hampered by her stout stick she always carried. The children of the neighborhood regarded Granny's stick almost as an institution, so much respect they had for it. They might come up to it and touch it, but they never thought of galloping off on it for a horse. She walked with shoulders slightly stooped and bobbing (not bobbed) gray head thrust slightly forward, and even in those days of swish, swish skirts she wore hers short enough for comfortable walking—for what were styles to—Granny? And walking was her sole means of locomotion. Nobody ever remembered to have seen Granny riding or in anything. She took her shoes in her other hand or slung them over her shoulder, and put them on when she got nearly there. For she reasoned why get your shoes wet crossing the

branch, or rip them climbing the hill, or rub corns or blisters on your feet? When she went to church and the long service kept the feet too long prisoners, she got up with stick in hand and marched out in the midst of the congregation as though they were not there, and sat down by the "meetin' house" and pulled off her shoes. Timid stringy talking "Aunt Betty," who lived way back off the road, would run in to see her neighbor and say "Callie, ain't you got no news, nobody dead, nobody married, no young babies born?" (For Aunt Betty was interested in the coming into the world the living in the world, the departure from the world, just as all mankind is.)

And if Granny had been to see Callie she always had the news. When some members of the family looked out and said "Yonder comes Granny Sparks," it was a signal for all members of the family to assemble. Children left their play, mothers and daughters came in from kitchen or garden, grandma put down her knitting, and pretty soon father would come in from the field to get a drink of water and rest a bit. And Granny sparkled with homely wit and humor and told the news and made them all laugh, and who begrimed her a dinner or a supper and sleep in the fat company bed? If any were sick in the home their faces began to brighten as soon as they heard Granny was coming in, and in their interest in her they forgot all about that hurting that was somewhere. For Granny was never one to be ignored; all might not approve her rough and uncouth speech and abrupt manners, but she always held the center of the stage.

A reporter, in writing of Mary Garden, the Grand Opera Star, who recently visited Mississippi, said, "No one has ever been able to define personality, but whatever it is Mary has it." So whatever personality may have been then, Granny had it.

One day she went to "Ole Man Stanlin's", as was her custom once in every so often. In relating this visit she said, "When I got to the gate I heerd a 'powerful curious noise agwine on in the house. But I seed Buddy settin' out on the pizza 'pear'd like he uz a writin.' An' I sez si, 'Howdy Buddy, writin' to yer gal?' An' he grinned an' sez se, 'Howdy Granny'. An' I sez, 'How's all?' An' he sez, 'All's well.' An' I sez, si, 'Buddy, what's all that fuss I hear in thar?' And he sez, 'That's Pappy. He's about to die.' (And then Granny laughed, not because she knew "Pappy"—laughed in the telling of it, not at Buddy.) "So I goes in an' there's Ole Man Stanlin' a running from one bed to tother an' a jumpin' an' a rippin' an' a rearin' an' a trying to scare pore Ma' Ann to death, an' she that

white an' peaked lookin'. Looks like she'd learnt him b' now. But she's that feard uv him. Wy, one mornin' when I got thar she wuz out beyond the gayarden a hollerin', "Who! Who! Who!" An' I said, 'Ma'Ann Stanlin'. What in the name er creation air yer a hollerin' fer?' An' she said, 'Well, I can't hear good in the house an' every little bit I jest run out an' answer afeard Mistandin' mought er called an' I never heerd him. And then Granny, who wasn't so given to laughing, (she made others laugh), gave a great laugh in which all her audience joined. And then she continued. 'An' I jes said to him, 'Look here, Tom Stanlin, you jes sit right in tat bed an' you lay still till I tell you about Jim Street's fine bay mare gettin' killed on the railroad'. An' he done it too, an' went off to sleep when I uz through. An' pore Ma' Ann got to set a little spell on the front piazza.

The doctors were always glad to see Granny when they were on 'a case', for they knew her quaint humor and sound thinking and plain speaking were better for their patients (and for their patient's patience) than the bad stuff they carried in the saddle bags—not that they always told Granny. But Granny was shrewd and didn't need to be told everything.

Was she a grandmother really? Yes, she had some grand-children and her home was with one of her daughters, but she was everybody's 'Granny'.

One day she was correcting one of her boys—and she didn't do things by halves—and he said, "Maw jest hates me." She said, "Naw, son, Maw don't hate you, but she hates yer deverlush ways powerful bad." So Granny went up and down and throughout the neighborhood not hating people, but hating their offensive ways and making it plain when she did.

After many years her influence is still felt in that neighborhood. To all who knew her personality is still as vigorous (if personality can have that quality) as was her body on that day when she was walking along the road with a neighbor and her children, and they came to the parting of the ways, the neighbor and children turning to go home, Granny going on to spend the night at a place twice the distance they had to go, said, as she started on, "I guess I'll get to Goodin's, agin yer git home." And the children watching her step along, smiled at her queer language, but never doubted her fulfilling it.

SOUTHERN BAPTIST WINTER ASSEMBLY HOLDS FIRST SESSION

The crowds that attended the Southern Baptist Assembly at Umatilla, Florida, were unanimous in their praises of the inspiring program. This Assembly, which is owned and operated by the Education Board of the Southern Baptist Convention, came to occupy, at its first session, an important place in the lives of our people. An auditorium seating 2,500 people and a

large dining room with offices are fully completed. The dedication service was held on February 23 when the principal address was delivered by President E. Y. Mullins on "Baptists and Their Place in the World". President Mullins also gave three other addresses. Governor J. W. Martin of Florida delivered the main address in the afternoon.

The program continued through to March 13 and the work of Southern Baptists was represented by the following persons: Foreign Missions by Missionary D. F. Stamps of China and Missionary Moye of Chile. Home Missions by Secretary B. D. Gray, Dr. Ellis Fuller and Jacob Gartenhaus. Sunday School and B. Y. P. U. work by Dr. W. W. Willian and Dr. Louis Entzinger. Christian Education by Secretary J. W. Cammack. W. M. U. and Mission Study Courses by Mrs. H. C. Peelman of Florida and Mrs. J. M. Dawson of Texas.

The Assembly music for the entire two weeks was led by Mr. J. Fred Scholfield. Other special features were: Sermon by "Billy" Sunday, a Sacred Concert by Homer Rodeheaver, Chautauqua Addresses by Dr. Lincoln Hully, Dr. Joe Shelby Riley, sermons by Dr. W. L. C. Mahon, Dr. Lee McBride White, dramatic recitals by Mrs. Miriam Fell Hart and other persons of national reputation.

Special sessions were attended by from 2,000 to 3,000 people. At times the crowds could not find standing room in the large auditorium. The Education Board owns 190 acres of land including a beautiful lake, and many of the Baptists who spend part of the winter in Florida will find desirable attractive sites for cottages on this land. Dozens of the lots on the Assembly ground were sold for cottage sites before the Assembly closed. It is located in Lake County in the heart of the orange grove section. Many of the visitors who have seen all of the Religious Assemblies in this country predict that the Baptist Winter Assembly will at once take rank in its spiritual educational significance with the best Assemblies.

—D. H. Bickers, Secretary,
Local Committee,
Umatilla, Florida.

It was William's wedding morn, but alas, he overslept himself.

When at last he awoke he dressed hurriedly, and hastened to the station to find that his train had gone. There was not another for an hour.

Frantically he hurried to the telegraph office and wired to the bride: "Detained. Don't marry till I come." —Ex.

Visitor: "How old are you, little boy?"

Modern Child (reflectively wiping his spectacles): "The latest personal survey available shows my psychological age to be 12, my moral age 4, my anatomical age 7, and my physiological age 6. I suppose, however, that you refer to my chronological age, which is 8. That is so old-fashioned that I seldom think of it any more." —Hygeia.

COLLEGE COLUMN

M. C. W. NEWS

Mrs. S. B. Platt.

The Life Service Band has enjoyed immensely this year the Bible Study led by Mrs. Platt, a former President of the W. M. U. She has taught in four lectures the book of Phillipians and this book is now a new book to us. These classes have been scattered throughout the session, and have been interspersed with other types of helpful programs. We are now looking forward to the coming of Dr. Sampson and hope he too, will be able to give one Bible course to the girls who have time to take it.

Miss Georgene Coley.

This week Miss Coley, of Alabama, is with us to teach a study course for Junior Intermediate Leaders. She will also lead a noon-day devotional. A number of our students lead a Junior or Intermediate Union in the summer, and we want to get them ready to do the best possible job.

HILLMAN COLLEGE NEWS

Clinton, Miss.

The commencement address is to be delivered by Dr. E. H. Marriner of Hattiesburg on May 21st. The Alumnae Banquet is to be held on the night of the 21st, and it is hoped that many of the old Hillman girls will be present. Those who plan to come should write Miss Ruby Evans for reservations. Address her at Clinton.

Hillman was well represented at the convention at Greenwood last week. The girls report that they had a great convention.

Forty-two girls took the Y. W. A. Study course taught by Mrs. A. J. Aven. The text was "Glimpses of Missionary Life in China." They found it intensely interesting and instructive.

April 1st each year is celebrated in Clinton as "Clean-up" Day. The students of the two colleges spend the day in cleaning up the campuses, putting out flowers, and having a good time socially. This year Saturday the 2nd, is to be celebrated as April Fool Day.

Dear Dr. Lipsey:

Please announce that I will preach at Second at 11 A. M., on Sunday the 3rd day of April, and at Electric Mills in the afternoon at 2:30. All, if the Lord will.

L. E. HALL.

PIAVE CHURCH DEDICATED

It was the writers privilege, Sunday, March 20 to join in the service to dedicate the beautiful new house of worship in Piaive, Miss. The work was started some two years ago by the women of the W. M. S. organization there, and meeting in homes opened to them for such services.

Through the labors of Brother Lofton, Brother O'Briant and others the work grew, taking different directions at different times. As in

all such efforts there were things to discourage but always a spirit to go on. It was the later spirit that won.

It is a compliment to the work of the former pastors and a credit to the splendid cooperation on the part of the people there for when the pastor felt led to give up the field the members had such a determination to move on that the house was begun and finished without a pastor on the field.

The local congregation received great encouragement and material support from Mr. Crosby and Mr. Roland, owners of the large saw-mill located at Piaive.

They have as pastor now, a fine young man from Poplarville, Rev. J. H. Cothorn. It was a joy to be with the pastor and to see such splendid evidence of sacrificial service mingled with the willingness to go on unto greater things. They have been kind enough to ask me back for their revival the last of May.

Let's rejoice with them in their worthy achievements and give God the glory.

O. P. ESTES,
Bogalusa, La.

BRINGING THE BIBLE TO S. S.

As we hurriedly check our Sunday School slips as a preface to going inside and mingling "with the multitude," I wonder if we don't often times forget the significance behind each "check." To emphasize this important thing, each Sunday the Presidents of the Baptist college classes make at least a two or three minute speech with the hope that it will serve as a gentle reminder to those who are prone to check their slips a little absent-mindedly.

This past Sunday the point of bringing your Bible was stressed. The writer admits that back in High School days she failed to see the need in bringing along a piece of property unless there seemed to be some direct use for it. It was exactly a piece of stage setting—what's the use to have it there at all unless we use it? Once I thought out a plan. And this was it. On a tiny slip of paper that was cut to fit in exactly, I wrote the date, and then filled in the rest with small red notes—listening particularly for any good illustration that my teacher brought out in connection with the lesson. Before long I noticed that I kept a close "watchout" for good quotations and for all practical points that might possibly be applied in connection with the lesson. This small sheet represented my gleanings—and truly they were such.

Many times they have proved present helps in times of stressful thinking about just what to say in such and such a speech.

It's not the beautifully bound leather volume on the library table that is used, as is the general rule. It's the little Testament that you carry to and fro with you to Sunday School. Try this plan of taking red letter notes, dating the page, and pasting it in your Bible. It might prove invaluable in future days. Who knows?

ELIZ. WYSE.

THE CHURCH

"Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe whatsoever I have commanded, and lo! I am with you always, even unto the end of the world."

The foregoing commission, was it given to the Church or to a group of Christians out of the Church? By reference to first Cor. 11-2 Paul wrote to the Church at Corinth, saying: "Now, I praise you brethren, that ye remember me in all things and keep the ordinances as I delivered them to you." I insist the foregoing Scripture tends to teach that the commission was given to the Church.

We cannot tell just when the Church was built. I believe it was built when Jesus said to the disciples: "Ye are the salt of the earth." (13th verse 5th chapter Matthew.) But whether we are right in our conception of the time or not, it is an evident fact that the Church was built by Jesus while on earth, for He said: (Matthew 16-18) "Upon this rock I will build my church, and the gates of hell shall not prevail against it." And as proof of the fact that he built it while on earth, we find Him teaching His followers (Matthew 18-18) "To tell it unto the Church." If the Church had not been built at this time there was nothing to tell it unto. So it must have been built at this time.

Furthermore, if the commission which is our authority to baptize and teach or preach was given to the Church, what right has the Laymen's League as a mixed body, composed of those who belong to a New Testament Church and those who do not, to preach or teach? Should such a League have the approval of a New Testament Church? When we as a Church approve of such a course are we not taking the commission from the Church and placing it in the hands of a group of Christians out of the Church?

When we depart from New Testament teaching we certainly cannot expect the approval of the Master. Let us do what the Master said when He gave the commission to the Church "Go teach the people to observe all things whatsoever I have commanded you." When this we do we will not approve of the commission going from the bounds of a New Testament Church.

R. A. Breckenridge.

It was quite a distance home from church, and little Ted was tired from his walk. At length, he could

keep up with his father no longer, so he said, "Daddy, won't you please carry me? I'm all out of gas."—Boston Transcript.

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By R. L. Breland

OAKLAND INSTITUTE

March 15 to 17 a Stewardship Institute was held at Oakland Baptist Church, Oakland, Miss. This was a district Institute for District 1 of Yalobusha County consisting of five Baptist Churches. The attendance was not what we had hoped, neither was it what it should have been, but as this was the first meeting of this kind held in the county since I have known it, I presume it did very well. Three churches were represented and about fifty people attended first and last. Nearly half of this number will receive diplomas for the study of "Christian Stewardship." The pastor taught the book.

Elder E. J. Hill, a former pastor here, but now of Memphis, Tenn., came and delivered some great messages on kindred subjects. His sermons were greatly enjoyed by all who heard him. Illness of Mrs. Hill made it impracticable for him to be present all the while, Dr. R. A. Kimbrough, of Charleston, also delivered a helpful and appreciated discourse. Sickness in his family and also in his church prevented his being present more. Rev. J. R. G. Hewlett was present for one service.

Many of the members of the little flock at Oakland are true to all phases of the Lord's work. Such an encouragement it is to have those on whom you can depend at all times; and such are many at Oakland. I am sure good will come of the meeting. I was charmed with the little book that was taught. It will help any one to study it, especially if it is put into practice.

At the close a number stated that they were already tithers. Nearly the entire number present voted that they believed tithing to be scriptural and right. Several pledged to tithe henceforth. It is hoped that other meetings of this nature will be held in the county.

ANOTHER GONE.

Last week I received a message that another of my good friends in Neshoba County had gone home. This time it was Mrs. M. E. Nicholson, of Linwood Baptist Church near McDonald. I had known her for forty years and know that she was a good woman. She was born in Kemper County, Miss., Oct. 14, 1847. Came to Neshoba County in early life, and married Bro. A. M. Nicholson, June 4, 1867. Ten children came to this union, eight boys and two girls; the husband and two of the boys had preceded her to the grave by many years. She joined Enon Baptist Church in 1868 and was baptized by Elder O. F. Breland. When Linwood Baptist Church was organized some 45 years ago she became one of the charter members and died a faithful member thereof. Her Pastor, Elder E. A. Breland, a grandson of the one who baptized

her, officiated at the burial services.

NOTES AND COMMENTS

Sending me some material for our historical collection Bro. E. W. Barnett, of Standing Pine Church, Leake County, he kindly said: "I enjoy your articles in the Record so much. May God bless you with many more useful years in his service." Thanks for both the book and the kind words.

Mrs. E. J. Hill, of Memphis, wife of Pastor E. J. Hill of Merton Baptist Church, has been seriously ill for some weeks but is slightly improved.

Pastor E. L. Davis, of Philadelphia, will serve Hope church for one afternoon in the month and likely will serve Coldwater also, out from Philadelphia.

Rev. W. W. Grafton is now located at Eudora, Miss., and will serve there half time and other nearby churches.

Rev. John T. Caughley, the popular pastor at Macon, Miss., is styled "The Irish Evangelist." He is well recommended as a safe, sane and successful evangelist.

A SAD INCIDENT.

Sunday evening March 20, two little girls at Water Valley were killed by a sand-cave falling in on them, crushing them to death instantly. One of these girls was the eight years old daughter of Pastor J. G. Lott, of the Water Valley Baptist Church, Edna Earle, and the other was the twelve years old girl of Mr. and Mrs. Leon Hunter. Coming so suddenly and being the oldest child in each home made it a crushing blow to all the parents. The writer was the pastor of the Hunter family at one time, so he was asked to accompany them back to the old home, in Fellowship Baptist Church in Choctaw County, to bury the body of little Evelyn Hunter. It was a sad mission indeed. The hearts of the parents were simply crushed; especially the heart of the frail little mother who loved her first born so dearly. A large crowd had gathered at the old church where the crushed body was laid to rest. Tuesday afternoon I returned to Water Valley and attended the burial of Bro. and Sister Lott's little girl. Dr. H. M. King, a dear friend of the family conducted the services in a very beautiful and appropriate manner. The largest number of people that I have ever seen at a burial attended. The floral offering was beautiful and abundant. The parents were inconsolable from a human standpoint, but Bro. Lott was able to say in his sorrow, "I have often met you here when in your sorrow and I have always said to you that the religion of Christ is sufficient under all conditions of life; now this, the greatest possible sorrow, has come to me and I want to say even now that the religion of Christ is sufficient—The anchor holds." It was a wonderful testimony to the power of Christ in the Christian life, for his grief was killing him. Both these girls

were baptized by Pastor Lott together last year and with their little faces pressed together under the load of earth their white souls went on to God together. May the Lord comfort these dear sorrowing friends brothers and sisters, is my prayer.

Doctor. "Your trouble is dyspepsia; you should laugh heartily before and after meals."

Patient. "Impossible, doctor. I cook them myself, and then I wash the dishes."—Ex.

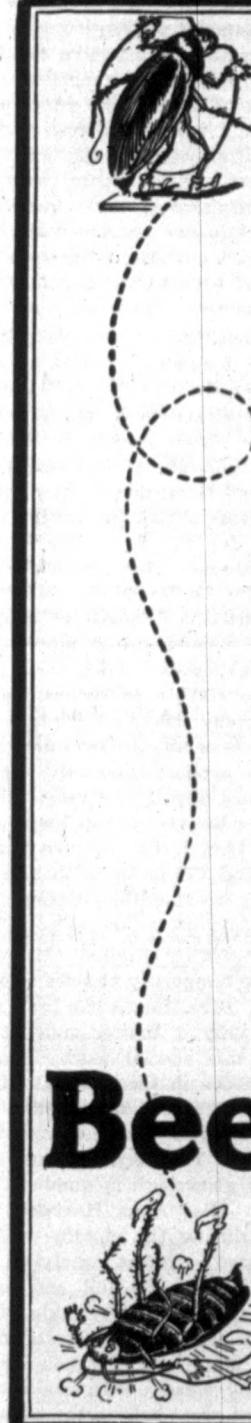
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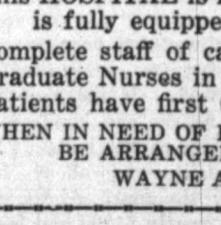
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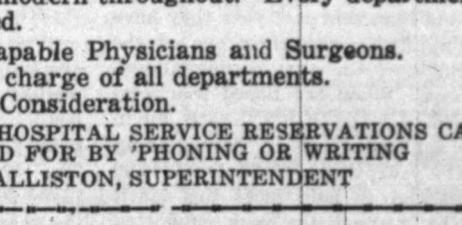
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**ENCOURAGING NEWS FROM
OUR MISSION WORK IN HARBIN,
MANCHURIA, CHINA**

Dr. Larsen E. James, who is carrying the burden of the whole work at Harbin during our absence, sends an interesting and encouraging report of the work in that great field for twelve months. It is too good not to pass on to your readers. God is blessing the work there in spite of difficulties, and we are looking forward to returning the latter part of April. Dr. James is an excellent physician and Mrs. James a well trained nurse, but see how the evangelistic note runs through all this report. They are more interested in the souls of the people than in the healing of their bodies, as you will see. Dr. and Mrs. James are both natives of Tennessee, but Mrs. James (who was Miss Corinne Pearson) was educated in Mississippi and at the B. I. in New Orleans. Read these extracts from Dr. James' report:

—Charles A. Leonard.

"The past year has been for us a checker-board of encouragements and disappointments. Perhaps the black and white spots have been pretty evenly divided. When we think of how our work has had to be cut because of a lack of funds, our hearts are made to bleed. But when we see the growth in Christian character that has taken place among our Christians and the way they have responded to the call, we cannot longer hide behind our tears. In spite of all discouragements it has been a year full of blessings, and we have felt that our church has gotten a new vision of its duty and responsibility.

"The task of supervising the work in the Harbin field has been on the shoulders of Mrs. James and myself for the larger part of the year. Mr. Leonard went on his furlough the early part of May, while Mrs. Leonard spent the year before for health reasons. It has been very difficult for us to carry the responsibility of the evangelistic work and at the same time guide the growing activities of an infant hospital.

"Since Mr. Leonard left the evangelistic work has been carried on by the evangelistic force largely directed by the Chinese pastor, Mr. Yang. It has brought out some very good qualities of leadership in him, and has placed him in higher esteem with his church. It seems to us that placing this leadership on him has been of much benefit to both him and the church.

"With the exception of the rents on the building, which is used jointly with the hospital, this church has been self-supporting for about two years. The church pays all local expenses, pastor's salary, half of the expense of the small day school, contributes to the Native Association and to other missionary work. In addition, this past year they have maintained a chapel in one of the suburbs of the city, paying all expenses. When the Board was compelled to make such a drastic cut in the appropriations at the beginning of the year, they contributed \$240.00 additional to help meet the deficit in the evangelistic work supported

by the Board.

"In addition to the work supported by the local church, this year the Board has supported in Harbin three evangelists and two Bible women. We also have maintained a chapel and an evangelist at Heilungkiang City, the capital of Heilungkiang Province. Because of a lack of funds the work at Heilungkiang was closed the first of October, and the evangelist sent home. At the close of the year one evangelist and a Bible woman from Harbin were also discontinued. We have no funds to employ them for 1927.

"During the past twelve months there were fifty-two baptisms on this field. The net gain in church membership was forty-five, giving a total membership of 189. Pastor Yang and I made a trip to Heilungkiang in September, where five were baptized. So you see the work has gone on, but not near so well will it continue if we continue to cut down our force.

"Mr. Leonard and the evangelists had made a number of trips up and down the railway in North Manchuria. There are very many large towns in North Manchuria where there is absolutely no Christian work of any kind being done. At a number of places visited the Gospel was preached for the first time in the Chinese tongue. There is one town east of Harbin, Wuchimho, where a few Christians rented a chapel, equipped it, and raised money for running expenses. Then they sent a man to Harbin to request us to send an evangelist to preach to them. We have been able to send an evangelist for a short time only two or three times during the year. They begged us to send a man there permanently, but so far we have had no one to send. It looks as though we are going to lose this opportunity.

"The work among the women has been necessarily limited this year due to the temporary absence of Mrs. Leonard. Mrs. James has been able to give only a limited amount of time to this special work, because of her duties in the hospital. However, with the help of the Bible women's work has advanced very satisfactorily. The W. M. S. has continued to grow both in numbers and interest. Miss Anna Hartwell was with us during the months of July and August. Unfortunately on the trip to Harbin she fell and broke her leg just above the ankle. Consequently her work was quite limited. But in spite of a broken leg she held many classes with the women and was a great help to the women's work. We also had the help of Mrs. Adams for about three weeks during November. She held some classes and did much home visiting. Mr. Adams held some special classes for both men and women, did much evangelistic preaching to the hospital patients and made one trip to outstations.

"The church has been on a budget system for two years and it has worked well. Of the church membership nearly one hundred contributed to the church budget for 1926. The budget was about Mexican \$1400 for the year. At the close of the year nearly \$1200 had been paid

in. Enough more will be paid in during the next month to cover the entire budget and leave no debt on the church.

"For the evangelistic work in Harbin we present the following needs: a church building and several chapels, and several more evangelists. There are a score of places in North Manchuria where we should open work, but we must wait for men and money.

"The year has been one of marked growth for the medical work. During the ten months of the year, since we began receiving patients, there were admitted to the hospital 158 patients with a total of 3,560 daily treatments. Seventy-four major and 227 minor operations were performed. Quite a number of medical cases were treated outside the hospital.

"We have continued as before to give the afternoon to the out-patient department. During the year 5,833 patients came to the daily clinic for treatment, receiving a total of 23,390 treatments. This is an increase of approximately 5,000 treatments over last year. These hear the gospel waiting for treatments. The inpatients are taught daily in their rooms.

"Intensive evangelistic work has been carried on among both the out-patients and the in-patient sick. Think of 26,950 opportunities of telling of the love of Jesus to people both sick in body and sick in soul. We believe in preaching the Gospel both in season and out of season. We try never to lose an opportunity of preaching and giving tracts to the patients. Many of these patients come long distances, some several hundred miles just to get treatment. We try to see that they take back home with them something besides healed bodies. Thus they become centers for publishing the 'glad tidings' when they return home. By this means we carry the Gospel into districts our evangelists may never have an opportunity to visit. Many of our converts and baptisms this year have come as a result of hearing the Gospel taught in the clinic or sick room. Many others have believed and others have become interested. Many seeds have been sown which we will never see harvested, but they will bring fruit somewhere in this great north country.

"The building now used for both the church, the school, the hospital and clinic, and living quarters for the workers was found to be too small. So out of the small income of the hospital we rented living quarters for the helpers not absolutely needed in the hospital at night. Still the building is inadequate. This building was intended for a business house and is not at all suitable for hospital use. The Chinese Land Department, of which Gen. Jang Hwang Hsiang is President, has donated to the hospital a lot for a building. What we need is funds to erect and equip it. If there should be prospects of getting substantial gifts from America toward this building, the Chinese in Harbin would contribute very liberally to the fund, and we would then very quickly have our own building."

PERKINSTON.

A visit to Perkinston, Miss.,
By L. E. Hall. Hattiesburg.

Perkinston is not a city. It is not a large town, but it is large enough and old enough to have a history. About thirty years ago, the writer was invited to hold a meeting at a little church, then known as Ten Mile Church. The small church house was located about a quarter of a mile from where the railroad station now stands. The G. & S. L. R. R. was operating trains from Gulfport up to McHenry, six or seven miles south of Perkinston. The invitation to hold the meeting was signed by Brother R. N. Davis, a preacher, a citizen of the community and a member of Ten Mile church. I was pastor at Hattiesburg, and there was no public transportation from here to Perkinston. Professor Thornhill of Poplarville was to help with the singing.

When the time came for the meeting, I went to Poplarville and Brother Thornhill and I made the trip across the country, to Perkinston, about forty miles, in his buggy. We went to the home of Brother and Sister Davis. They were expecting us and were prepared to take care of us during the meeting.

The meeting was begun, on time, and continued through the next week. It was well attended by people throughout the surrounding country, and resulted in a revival of God's people, and the salvation of quite a number. At the close of the meeting Brother Davis did the baptizing, and soon afterward a church house was built on higher ground, up in the town, and the church was afterward known as the Perkinston Baptist Church. Brother Davis and a very few active, liberal members of the new organization, bore the expense, and did the work of building the new house, which was neat and roomy.

During this meeting I became well acquainted with Brother and Sister Davis. I was afterward pastor of the church for awhile, and I have been intimately associated with him, in the Master's work, at various times, ever since. He afterwards helped me in meetings at McLaurin, Bond, and Wiggins. At the close of these meetings baptized the first people ever baptized at these places, while he baptized the first that joined the church after the meeting at Perkinston. He was also with me in meetings at Indian Springs and Old Augusta.

On last Sunday, the second in this month, I preached at 11 a. m. and at 3 p. m., in the new Perkinston church house. It is not yet completed, but soon will be, and when finished, will be a very commodious church house. Its construction is sensible and it will be very convenient for the work of an active church and Sunday School. It rained all Saturday night, and was raining Sunday morning when I reached Perkinston, only a few minutes before 11 a. m. The congregation at the eleven o'clock hour was small, but the attention given me was as good as it could have been. At 3 p. m. the audience was much larger and

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we had what appeared to be a very useful service. I met some old friends, of former years, and made the acquaintance of some new ones. Among the latter was Brother J. N. Miller, the pastor here and at Wiggins. He lives at Wiggins and had preached there at 11 a. m. He ran down to be with us at 3 o'clock. I found him to be very genial and pleasant man. His people at Perkinston are very much encouraged and they are reaching upward for higher ground and brighter experiences in things divine.

I am frank to say, that during a long life in the ministry, and after association with many of the good and useful, of God's people, in this and other states, I have never known a couple who were more thoroughly committed to the service of God and the best interests of His cause, than are Brother and Sister R. N. Davis.

I have known him intimately, for more than thirty years, I have known her as long as I have him. They have made greater sacrifices of both time and means, than any couple I have ever known. Much of his time and his work as a preacher have been given to the churches and the people for nothing, where he lives and where he has gone. I believe it would be safe to say that she has prepared a Log-rolling dinner for very nearly every meeting day at her church, for thirty years. She has been blessed with health and a strong constitution, and has been physically able to do more than most women, and notwithstanding she has had the care of her children during her earlier life, she went about the work of preparing her home for the entertaining of company, on these days, with a fortitude and cheerfulness, that were remarkable. She is a combination of Mary and Martha. Fond of sitting at the Master's feet and at the same time, willing to serve.

It is a pleasure to me to pay this humble tribute to Brother and Sister Davis. I may "cross the river" before they do, and may not be here to send flowers to be placed on pulseless bosoms, when their work is done, and if I were to they would not know it. I prefer to lay this poor effort to give expression to my appreciation for the work they have done, for him whose we are and whom we serve.

One thing I would say more, and would give the saying all possible emphasis, is the fact that Jesus, and Jesus only, is the foundation of their hope, and their love for Him has furnished the inspiration that has sustained them through all these years of sacrifice and toil. They have had their share of sorrow and hardships as these have come to them, all along their pathway, but these have only been stepping stones on which they have climbed to higher and holier ground. The influence which they have exerted for God and His Glory, will, no doubt, continue to find expression in the lives of their children and grand-children. May God bless and guide and keep them, and all who are dear to them in this world, now and forever, for Jesus sake.

L. E. HALL.

ORGANIZED LABOR IS NOT WET

(The following article appeared in the January number of the Union Labor Advocate of Chicago. This is a publication which advocates the cause of Organized Labor along constructive lines. The Advocate is a quarter of a century old, and stands for the best interests of the working man, as this article clearly proves.)

By this time the country has grown rather tired of the attitude of certain classes to ignore the Constitution of the United States. There has never been a time when the attitude of disrespect to our fundamental law has been so widely encouraged among people who should know better since the Amendment which removed the government from partnership in the commercialized liquor traffic.

Labor Bank Deposits

Deposits in labor banks in the United States now run to a total of more than \$111,000,000. At the close of business June 30, total deposits in 36 labor banks in America was \$110,875,791.

Accumulation of this enormous total of money is the result of only six years of effort in the labor banking field, for it is only six years since the first labor bank opened its doors.

Total resources of the group of labor banks runs far above the figures shown in the deposit column.

Labor Life Insurance

Adding to the financial strength of labor is the new Union Labor Life Insurance Company, now preparing actively for the opening of business. President Woll is now continuously engaged in making the necessary arrangements for an expert staff. With this company in operation there will at once begin a new accumulation of labor funds.

Individual deposits in savings banks in the United States increased 40 per cent per capita in each decade from 1900 to 1920, they have been growing at the rate of 55 per cent per decade since 1920.

Assets of building and loan associations increased from \$1,898,344,346 in 1919 to \$5,500,000,000 today.

New business in industrial insurance in 1917 averaged \$61,484,000 monthly; it now averages over \$205,000,000 a month.

The whole realty market has been advanced by national prohibition since its enactment in 1920.

National prohibition is making the American people more productive.

Labor More Productive

The United States is the richest and happiest nation in the whole world. Legal liquor traffic in this country has as much chance of being revived as has a humming bird to fly from here to the planet Mars.

The whole body of retail trade is affected by the increased buying capacity of the sober worker. Manufacturers of clothing testify to the fact that their industry is helped by the desire on the part of working people to buy and wear better clothing.

This condition is due to the increase of self-respect on the part of workmen who are transferring their

money from booze to clothes. Also there has been a marked increase in the consumption of milk.

Prohibition is the greatest social, moral or economic adventure in the political history of the world. Under a few years of this great advance even with miserable enforcement, America now leads the world in production and increase of wealth and the general standard of a better human life.

Today the movies, the radio and automobiles have taken the place in the United States of drink, which thirty years ago was the "only outlet for change for many persons."

More Facts for Labor to Consider

This country is saving \$6,000,000,000 a year by prohibition.

Money received, instead of being employed uselessly for hiring labor to manufacture whiskey and beer has been used in hiring labor to build houses, make clothes and other things worth while. A great portion of this money has gone into savings banks, which money has been a great factor in keeping interest low.

In the history of this world there has never been such an amount of money saved by working people and deposited in savings banks for the rainy or snowy days as in America since Prohibition became a law. The wets make, as their excuse for modifying the Volstead Act, the old, wornout argument for personal liberty. They have no economic argument. The facts in the industrial world have knocked any such argument off its feet. The only statement left for the wets, therefore, is "personal liberty." All of which boils down to a thirst for drink and a corresponding thirst for gain.

But why worry? After the fall elections Congress is overwhelmingly dry. The chances for modification of the Volstead Act are about as hopeful as the making of a summer resort out of the Sahara desert, or the reconstruction of Death Valley into a Coney Island.

No, Organized Labor is "too wise" to want to go back to the old days.

GOVERNORS AND PRAYER

Ben Cox

It goes without saying that our Noon Prayer Meeting has felt a deep interest in the Governors of Mississippi and Tennessee, during their illness. While Governor Whitfield, of Mississippi, was a patient in

Memphis, and since that time he and his dear wife have been very appreciative of the many prayers that have been offered for him. It was a great sorrow to the meeting when news came of his death. It was promptly voted to send Mrs. Whitfield a telegram of sympathy.

We are rejoiced at the great improvement that has come to Governor Peay, of Tennessee, who has often been remembered at the Noon Meeting. In a recent letter Mrs. Peay says:

"My dear Doctor Cox:-

I feel that nothing I might say would be extravagant in expressing my appreciation of our friends in

the Governor's illness. The hundreds of telegrams, letters, and other messages which came to us comforted and sustained me. I know the many prayers which were offered were the most potent factor in the Governor's recovery.

One never passes through a great crisis and comes just the same. So we have emerged from this shadow with a higher faith in God and a loving remembrance of our friends which shall abide with us through life."

I think we should thank God for Governors who are interested in prayer meetings.



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Side Dress Tomatoes with

Nitrate of Soda at Blossom Time

TOMATOES have such an important place in every garden that they should receive the care to which they are entitled.

They should not be fertilized too richly when set out as this will make spindly and unthrifty plants.

But when the first blossoms appear give them a liberal side dressing of Nitrate of Soda.

Keep pinching out suckers and excessive foliage to throw the strength into the fruit and let the light in. This hastens ripening.

Eggplants and Peppers should be side dressed with Nitrate of Soda just before blossoms appear.

Money-Making Tomatoes and other pamphlets of interest to gardeners will be sent you without cost. Cut out this advertisement, write your address in the margin and mail to

Home Garden Department
Chilean Nitrate of Soda Educational Bureau

57 William Street New York, N.Y.

57 William Street New York, N.Y.

Let Us Shower Christ's Cause With Cash In April



By a liberal cash shower for the whole Cooperative Program during April Southern Baptists can greatly advance Christ's cause at home and around the world. That they should make such an offering is proven by the following considerations:

1. Financial support of Christ's kingdom on the part of individual Christians is as essential to obedience as baptism.
2. The seven objects in the Cooperative Program represent every phase of the preaching, teaching, healing and helping ministry instituted by our Lord himself.
3. Christ commanded his followers to carry his whole program into all the world, and what Christ commands every individual Baptist is under obligation to do.
4. In addition to being entirely worthy of loyal and liberal support, our Foreign, Home and State Mission work, our ministry to aged preachers, and our 112 Baptist schools and seminaries, twenty-five hospitals and

EVERY OBJECT IS WORTHY

nineteen orphanages are in great need of generous and immediate financial re-inforcement.

5. Taken as a whole, Southern Baptists are giving more money than ever before, but their giving is disproportionate. Last year our churches, collectively, gave \$31,894,071.23 to local purposes and only \$8,220,163.91 to all missions and benevolences. While the local work deserved every cent it received, and we thank God for our larger local programs, our churches ought to greatly and immediately increase their offerings to our whole cooperative work.

6. With 3,707,523 members enjoying an annual income of at least \$1,605,357,459, our churches are amply able to do a much larger part by the general work of the denomination. A simple tithe of this huge income (a tithe is the minimum gift recognized anywhere in the Bible) would be \$160,535,745, or four times what our churches gave to all objects last year.

People Will Do When They Know

Not only have Southern Baptists the ability to give much more, but hundreds of thousands of them will do so when they are informed and led to see their duty and privilege in so doing. Pastors, deacons and church treasurers can set forward greatly every kingdom enterprise at this time and develop their people spiritually by definitely presenting to them the missionary, educational and benevolent objects embraced in the Cooperative Program and challenging the members to do their whole duty. Christ gave himself. May we show our love for him by at least giving our means to carry forward the program for which he gave his life.

We can make April memorable by the generosity and generality of our giving to our great cooperative work if the leaders in the churches will but lead heroically.

Commission On Cooperative Program

Southern Baptist Convention
Nashville, Tennessee

PRAYER LEAGUE

Rev. Ben Cox is in the habit of receiving many letters of appreciation regarding the Noon Prayer League, which now has about eight thousand members, composing every state in the union and several foreign countries. One of the most interesting of these letters was received by Mr. Cox yesterday, from a Doctor in an adjoining state. Among other things, the Doctor says:

"Dear Bro:-

I received your letter and the card which showed that I had been accepted as a member of the Central Baptist Church Noon Prayer League, and I assure you that I feel more highly honored than if I were holding the office of President of the United States, because that helps the spiritual part of my life which will bring me the reward of an Eternal home.

When I am through with the toils

of this life, there will be no awakening to relieve some suffering human, because there is no sickness there. I will not have to sit listening to the cry of pain and see the awful expressions of fear, as they realize that they are nearing the other side unprepared. There is no pain or fear there. I have had to stand and hear them cry, Oh, Doctor! Don't let me die—I am not prepared. I have knelt at the bedside of those who were passing out into Eternity, at

their request Oh! pray for me. The way is getting so dark that it comes nearer crushing my heart than anything. I pray for the mother bringing her child into the world and I pray for it when it goes out of the world."

Old Gentleman (seeing the small colored boy was having some trouble in getting away with the large melon he was trying to eat): "Too much melon, isn't it, Rastus?"

Small Colored Boy: "No, sir, boss; not enough niggah."—Ex.